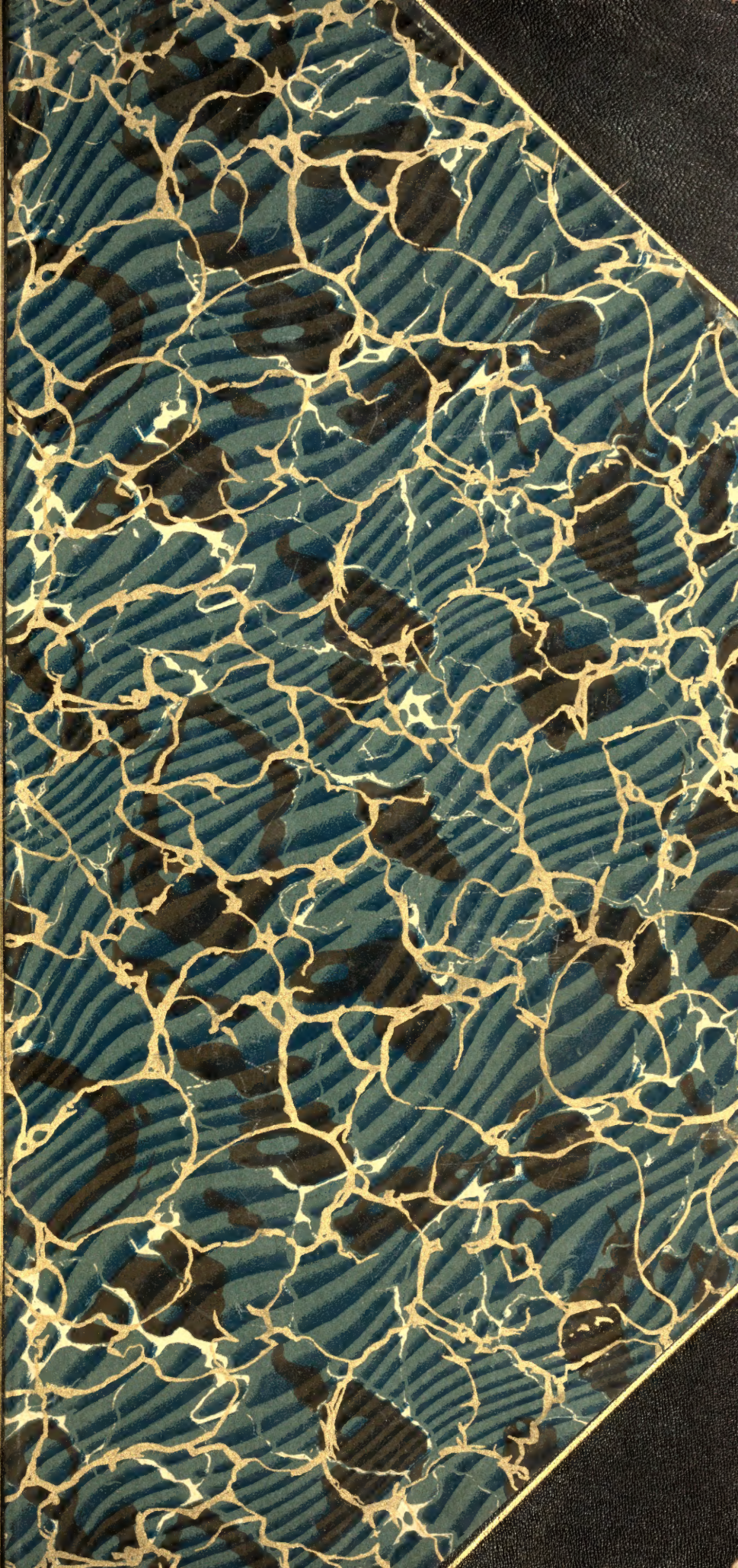


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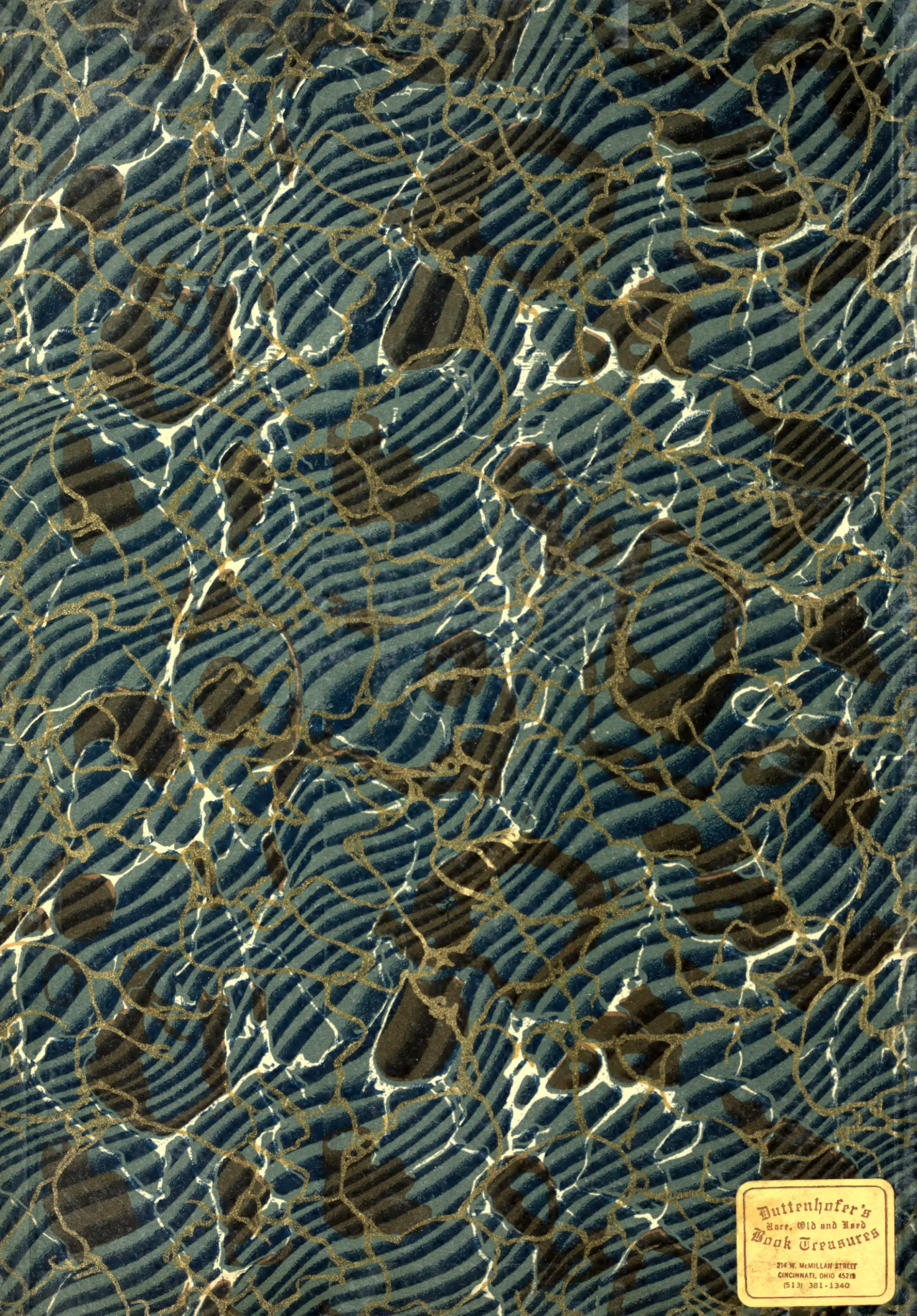
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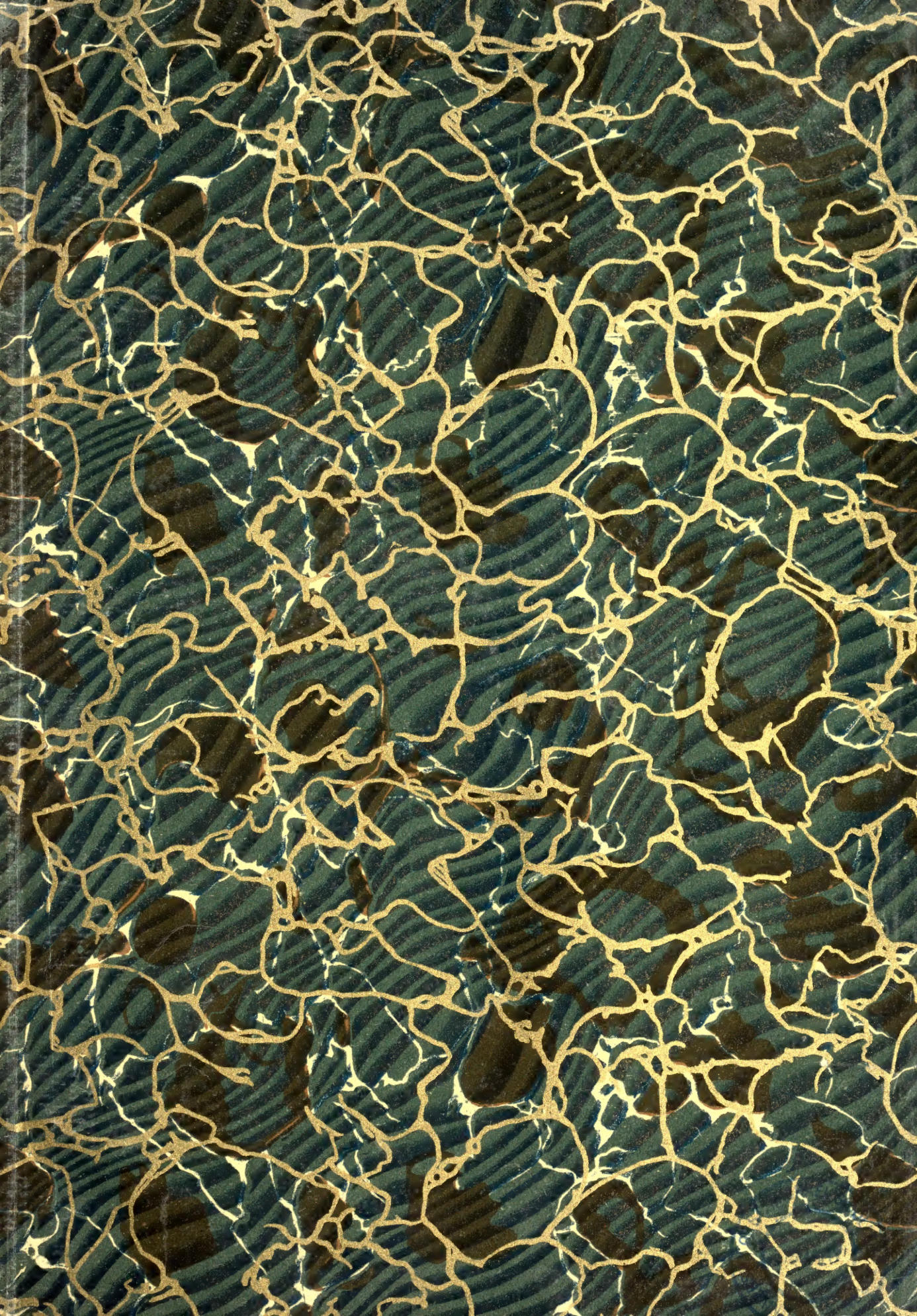
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POPE PIUS X.

HISTORY OF THE DIOCESE

OF

Sault Ste. Marie and Marquette

CONTAINING

A full and accurate account of the development of the
Catholic Church in Upper Michigan

WITH

Portraits of Bishops, Priests and Illustrations of Churches Old and New

BY

REV. ANTOINE IVAN REZEK



VOL. I.

HOUGHTON, MICHIGAN

1906



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By ANTOINE IVAN REZEK

CHICAGO
M. A. DONOHUE & CO.
407-429 Dearborn Street

TO THE MEMORY
OF
THE RT. REV. FRIDERIC BARAGA, D. D.
THE RT. REV. IGNATIUS MRAK, D. D.
THE RT. REV. JOHN VERTIN, D. D.
THIS
VOLUME IS RESPECTFULLY DEDICATED.

NE FRAGMENTA PEREANT.

PREFACE.

In the eighties the Western Historical Company undertook to record the historical events of the Upper Peninsula of Michigan. In a large octavo volume of five hundred fifty pages they have accumulated a vast treasury of information of civil, military and religious character. Perusing their 'history' one cannot doubt their honest endeavors to give to the public correct facts concerning the development of this country. Educational and religious data were given proper attention and what there is of the latter is recorded with equal fairness to all denominations, though with less success as to correctness. The authors had no intention of entering upon minute description of the development of any church-denomination, they left this to the adherents of them. This also applies to the Catholic Church. To give, therefore, to the public a true and correct narrative of the development of the Catholic Church in the Upper Peninsula of Michigan is the aim of this work.

The author has waited for many years for some one to take up this task, but only when he saw that no one interested himself in this matter, and that valuable information is being lost by the dying-off of those who were best in position to know the early, humble beginnings, he commenced to gather the material and

even then delayed for years before he undertook the shaping of this volume. He is well aware of its shortcomings. If he could have devoted more of his leisure hours it might be better, but a priest's life in this section of the country, as elsewhere, abounds with pastoral duty which necessarily must first be fulfilled.

"Not one in a thousand" says a writer "halts to consider the various obstacles which strew the path of the historical writer; not one gives a thought to the responsibility which attaches itself to him, but all join in searching for errors." The truth of this the author fully appreciates. His experience in collecting the material has not lacked the disagreeable, particularly where personal researches were impossible and a stamped envelope failed to have an effect. Such obstacles, however, were overcome by a more assiduous application and have only stimulated the writer in his undertaking.

When the work was begun only one modest volume was contemplated. Since then the material has so accumulated, that even confining himself to the most substantial narrative, the author has found it impossible to offer the entire history of the diocese within two covers and for this reason most of the humorous and anecdotal has been left out at the risk of

leaving the matter less readable and palatable. Instead of two volumes there could have been five, but the cost of production makes the reduction obvious.

The History of the Diocese of Sault Ste. Marie and Marquette has been divided into two parts. The first volume contains the biographical sketches of the four bishops, and some contemporary missionaries, throwing, at the same time, light upon a general development of the diocese in their time. The second volume shall contain the history of the individual parishes from their inception, giving full account of the early Jesuit missions in the pre-diocesan days.

The illustrations represent all the bishops and priests who have labored in the diocese as well as all the buildings, new and old, as far as an unsparring effort could make their list complete.

These illustrations made the work costly indeed, but to avoid descriptions, which would not be adequate, they were necessary and they, at the same time, perpetuate the memory of those men who have sacrificed their best days and talents in the service of the Church in this Upper Michigan; and of the buildings a lasting record is made to posterity as a reminder of where their ancestors worshipped contentedly under the humble roofs of wooden churches.

In the compilation of a work such as this, one naturally receives services from many persons; due acknowledgement of services rendered to the author will be made in the second volume.

Houghton, Michigan on the Feast of Sts. Cyril and Methodius, 1906.

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HISTORY OF THE DIOCESE OF SAULT STE. MARIE AND MARQUETTE.

Chapter I.

THE RIGHT REVEREND FREDERIC BARAGA

*His family history and his birth.—His studies and ordination
to priesthood.—Resolves to go as a missionary to America.
Arrives in Cincinnati.—Goes to Arbre Croche.
His missionary labors there.*

Life is a leaf of paper white
Whereon each one of us may write,
His word or two, and then comes night.
—*J. Russell Lowell.*

The history of the Diocese of Sault Sainte Marie and Marquette, we may well say, begins with the life of Bishop Baraga. The history of his life belongs to the history of the Diocese. We will therefore, before we pass to the history of the individual parishes, give an abridged biography of Bishop Baraga, mainly to connect Diocesan happenings to pre-diocesan times, and also to correct some mistakes which have been accepted as facts.

Bishop Baraga was not a "titled" nobleman. His father John Nepomuc Baraga was administrator of the estate and castle at Mirna (Neudegg), and as such appears to have been of moderate means and a widower. On his mother's side Bishop Baraga's pedigree is more renowned. The maternal grandfather,

Bernard Anton *de* Jenčič, came into possession, by purchase of the Count Auersperg's Castle Malavas. P. Chrysostomus Verwyst, O.F.M., the biographer of Bishop Baraga, quoting from Baron Weikhard Valvasor's work "Ehre des Herzogthums Krain," writes: "In the parish of Döbernig there stood on a mountain a very ancient castle, called Kozjak. At present (1683) only a few ruins remain. During the unhappy times caused by the invasion of the Turks in the fourteenth, fifteenth, and sixteenth centuries, this castle was often attacked by the Musselmans, but never captured. Toward the end of the seventeenth century the castle Kozjak was abandoned by its owner, Count Auersperg, and in consequence Count Wolfgang Engelbert von Auersperg built—circa 1670—in the valley a smaller castle in order to live more conveniently. The materials of the ancient castle Kozjek were removed to Malavas (Kleindorf).

"After the death of W. E. Count of Auersperg, his brother, Johann Weikhard, Prince of Auersperg, inherited said castle, and after his death it passed to his son Ferdinand, Prince of Auersperg.

In the beginning of the eighteenth century, the family Morautscher (Slov. Moravčeri) bought said castle. After the death of Francis Morautscher, March 3d, 1742, the castle was purchased by Josef Karl Kern, who a few years later, c. 1750, sold it to Bernard Anton *de* Jenčić, Baraga's maternal grandfather. In this castle were born unto Bernard Anton and Katharina *de* Jenčić the following children:

1. Anton Daniel Josef, born May 31, 1750.
2. Maria Theresia, born October 24, 1757.
3. Maria Katharina Josefa, born March 21, 1759. (Mother of Bishop Baraga.)
4. Anton Bernard Josef, born May 22, 1760.
5. Maria Elizabeth, born January 7, 1762.
6. Josef Stanislaus Anton, born May 17, 1763.
7. Ferdinand Josef Michael, born September 24, 1764.
8. Francisca Naveria, born November 6, 1765.
9. Wilhelm Vincenz Ignac, born March 9, 1768.¹

Thus Baraga's mother was among nine children the third oldest, and whatever titled nobility descended upon Baraga, it came from his mother—née *de* Jenčić. She inherited, after her father's death including the estate Malavas, a vast for-

tune. May 16, 1792 she was married to Johann Nepomuc Baraga, by Thomas Zajec, the parish priest of Doebornig.

Five children were born of this marriage:

1. Maria, born and died March 13, 1793.
2. Vincenz Johann Nepomuc, born January 23, 1794, died February 24, 1794.
3. Amalia, born July 16, 1795.
4. Irenaeus Frederic, born June 29, 1797.
5. Antonia, born February 4, 1803.

According to the foregoing, Bishop Baraga was born in Malavas belonging to the parish of Doberniče, or Doebornig in German, in the Austrian Dukedom of Carniola. He was not a German; nor a Slavonian. Slavonian is too comprehensive a term; for it includes the Bulgarian, Russian, Ruthenian, Polish, Bohemian, Moravian, Slovakian, Servian, Croatian and Slovenic. If he is to be classed according to his maternal tongue, then a more specific term must be used, for Slovenic was his native language and hence he was a Slovenian, so wrongly confounded with the Slavonian. If he is to be called according to the native province, he was a Carniolian—from the province of Carniola, and not Carniola. It is Dalmatia, Bosnia, Croatia, Istria, Carinthia, Styria and consequently also Carniola, all English Atlases to the contrary notwithstanding. He cannot be a Slavonian, as one coming from Slavonia, because Slavonia is a Croatian province between the river Drave and Danube, on the north, and Save in the south, down to Semlin, opposite Belgrade, the Servian capital.

¹Verwyst, Life of B. Baraga, pg. 75.

On the 29th of June 1797 Baraga was baptized in the parish church of Dobernice by the assistant priest Anton Herman and was named Irenaeus Frederic. His sponsors were Andreas Zurbi and Juliana Abulner.

Baraga himself never made use of his first name, Irenaeus, and is known only as Frederic Baraga.

In 1799 Baraga's parents sold the Malavas possessions and bought the Castle at Treffen. From this time, changes around the native hearth were frequent. At the age of nine, young Frederic was sent to Laibach where, under a private tutor, he studied such branches as are common to elementary schools. Two years later, 1808, his pious mother died, and four years after, 1812, his father. Deprived of both parents, Frederic came into the house of Dr. George Dolinar, a layman, yet a professor in the Diocesan clerical Seminary. He was a man renowned for piety and learning. At the ripe age of ninety-five years he died, October 21, 1858, having lived long enough to see his protégé a Bishop.

Under Dolinar's wise guidance Frederic pursued his classical studies in the royal Gymnasium. French occupation of the country under Napoleon brought also the French language into the schools. It is in this school that Frederic acquired the fundamental knowledge of the French language, which was of so much service to him during all his missionary career, and which he so beautifully and perfectly spoke and wrote.

In 1816, at the age of nineteen, he entered the University of Vienna and matriculated in the law department. "Baraga's spiritual guide and confessor at Vi-

enna," writes Father Verwyst, "was Blessed Clement Maria Hofbauer, that illustrious member of the Congregation of the Most Holy Redeemer, who died on the 15th of March 1820 and was beatified in 1888. It was most likely this holy man who awakened in the heart of Baraga the desire of devoting himself to the ecclesiastical state. Baraga visited him frequently at Vienna, and the sight and conversation of Blessed Clement Maria Hofbauer must have made a deep, lasting and salutary impression on the pious and sensitive youth. Although Baraga never said anything about how or when, or by whom he was induced to study for the priesthood, we may safely conclude that, after God, it was due to the counsels and prayers of his holy confessor. The burning zeal of St. Alphonsus was infused into the heart of his worthy disciple, Blessed Clement Maria Hofbauer, and he again communicated it to his spiritual child Baraga."²

After graduating, summer 1821, Baraga applied for admission into the Archdiocese of Vienna. When he called on his own bishop the Rt. Rev. Augustine Gruber, for the papers necessary for a transfer into the Vienna diocese, he was prevailed upon, since he had decided to study for priesthood, to remain in his native diocese. Hence, the fall of the same year found him in the Seminary of Laibach. The fact that in two years he was admitted to Holy Orders, speaks loudly for his ability, as well as for his character. At the end of the second year, Sept. 21, A. D. 1823, he was ordained priest, and the following morning at five

² Op. cit. p. 85.

o'clock, on the Blessed Sacrament Altar, in the Cathedral, in presence of his two sisters, Amalia and Antonia and his old friend Dr. George Dolinar, he celebrated his first Mass.

church of St. John the Baptist, a city church, surnamed Tirnau. To his sister Amalia he writes: "I stood on the market place of the world without occupation; suddenly comes He, whose name is



RT. REV. BARAGA AT THE TIME OF HIS CONSECRATION.

Baraga remained another year in the Seminary. During that year he assisted and preached where it was necessary. His first sermon he preached in the

Love, and calls me, the wordling, saying, 'Go thou also and I shall give thee what is right.' Behold O Lord here I am, give me then what is right, give me the

strength and virtue which possessed St. Paul, the apostle."

Amalia, Baraga's oldest sister had married a Gressel and was living on the paternal estate at Treffen. On the 24th of May, 1824, his younger sister Antonia married Felix de Hoeffern, who, however, died shortly afterwards. At this time Father Baraga renounced in favor of his two sisters the paternal estate, which was left to him by the will of his father.

With the autumn of 1824, commenced Baraga's pastoral activity. He was sent as assistant to St. Martin, near Krainburg, where he remained until June, 1828, and, then was transferred, in the same capacity to Metlika, a difficult and somewhat neglected parish in Lower Carniola. In both these places Baraga's activity was not limited, however, to the duties of the priest in the school and church. Although extremely active in the pulpit, so much so, that the faithful flocked from near and far to hear his sermons, his zeal in the confessional can be measured only by the multitudes that continually surrounded his confessional, he also found time for literary pursuits. In St. Martin he began writing a Slovenian prayer book, entitled "Dušna paša,"—the pasture of the soul—concerning which Dr. Leon Vončina, Baraga's Slovenian biographer says, "though many a prayer book has been published since then, none has been able to satisfy so well the spiritual wants of the Slovenian people and to retain popular appreciation, as Dušna paša; it is a cherished monument, by which Baraga lives and shall live in grateful remembrance of the faithful, pious Slovenians in and outside of the

borders of Krain." The universal Jubilee proclaimed by the then newly elected Pope Leo XII. caused him to write this book. It appeared first in the year 1830, together with "the Veneration and Imitation of the Blessed Mother of God" translated from the German at the instigation of his life long friend, Augustin Sluga, Dean of Krainburg. Since then it has lived to see ten editions, the last one in 1905, in 84,000 copies.

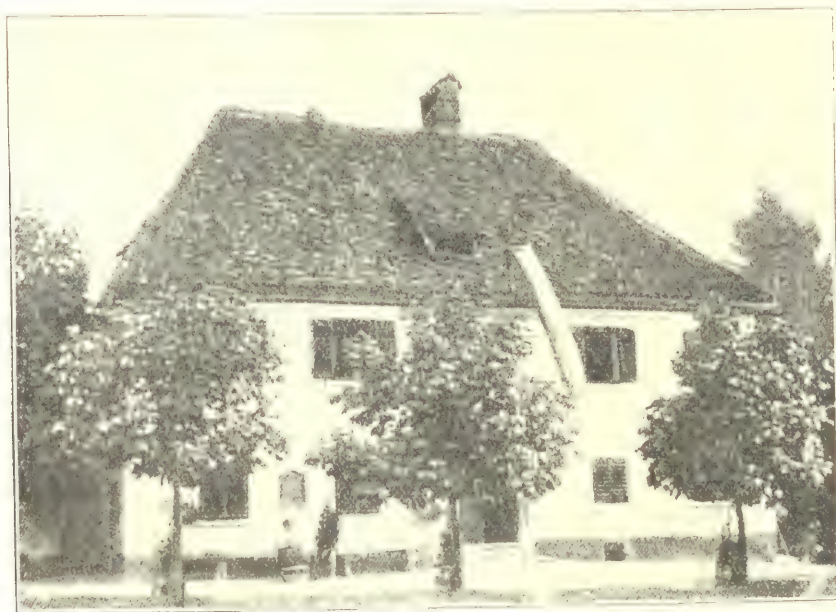
On the 29th day of May, 1829, the "Leopoldinen Stiftung," a society for the supporting of Missions in North America, was established in Vienna under the protectorate of his Imperial Highness, the Archduke Rudolph, Cardinal Prince Archbishop of Olmuetz. This news was heralded by the press throughout the empire. Baraga received it on the Feast of St. Aloysius and considered it very significant. The long pent up ambitions broke forth from the heart, where they lay so long enclosed, with unchecked enthusiasm. A consultation with his sister was held. The Bishop favored the idea, the Prince Archbishop of Vienna acting as Protector of the organization, promised the necessary pecuniary means. There only remained to find a Bishop in America who would receive him into his Diocese.

Bishop Fenwick's name, of Cincinnati, suggested itself for the reason that he was, through his Vicar-General Rese, the main instigator for the establishment of the Leopoldine Society. To him therefore Baraga addressed, November 13, 1829, the following letter:

"To the Most Reverend Lord, Lord Edward Fenwick, most worthy bishop of Cincinnati.

MOST REVEREND LORD, LORD: For a long time I have felt the desire of going into the missions that, with the help of God, I may at least to some souls, who still sit in darkness and in the shadow of death, bring the true light of the Catholic faith, and by that Faith and Baptism show them the road to eternal salvation. This has always been my most ardent desire, but it remained pent up in my breast waiting only for an

ious pamphlet sent by order of the most august Emperor to all the Bishops and by them to all the Deans and other priests of almost the entire empire, gave me the opportunity to communicate my desires to my superiors. On the 10th of August, I asked, in writing, the Right Rev. Bishop of Laibach to transfer me to the Diocese of Cincinnati in North America. He received my petition with benevolence and obtained for me, Oc-



THE HOUSE OF THE BISHOP OF LAIBACH

opportunity to manifest itself. This occasion — praised be God, who has regarded my humility and has filled the hungry one with good things—came to me this year. A booklet, in the German language, was issued in Vienna, Austria, by the Very Rev. Frederic Rese, Vicar General of your Lordship's diocese. There I read with tears in my eyes how few are the workers in the diocese and how abundant the harvest. This prec-

ious pamphlet sent by order of the most august Emperor the permission to enter the Cincinnati Diocese, on one condition only, that I bring from your Lordship, the letter of acceptance. Hence, I beg you, Most Reverend Lord-Bishop, and most humbly supplicate that your Lordship may deign to send me, as soon as possible, these letters of acceptance, kindly setting forth that after I shall have been duly dismissed from the diocese of Laibach, your Lord-

ship would receive me among the missionaries of your Diocese.

Testimonials and other documents concerning my age, studies, etc., I shall not now send to your Lordship, because they cannot be sent without great expense into so distant a country. When, however, the good God, who has given me this desire, also gives the chance to fulfill it, I shall show your Lordship all the documents and testimonials at my own hands. For the present I note only these necessities: I was born on the 29th of June, 1797 in Illyria, diocese of Laibach, in the kingdom of Austria. My studies I pursued partly in Laibach, Illyria, and Vienna, Austria. I was ordained September 21, 1823. I speak German, Illyrian, Latin, French, Italian and English.

Commending myself to your Lordship for a pious memento, as I never cease to pray for my most reverend future bishop.

FREDERIC BARRAGA,

*Assistant priest in the parish of Moettling, Lower Illyria.*³

MOETTLING, November 13, 1829.

On the seventh anniversary of his first Mass, September 22, 1830, he received the joyful tidings from the Vicar General of Cincinnati that he would be accepted and that he might come as soon as possible. Baraga burst forth like into a second Magnificat: "Now at length I hear from afar a voice, which invites me to come to the holy mission!"

He lost no time communicating his good success to the Ordinary of Laibach and received in reply the following letter

which betrays the esteem in which Baraga was held by the Clergy and the Bishop:

"Greeting to our, in Christ beloved, Rev. Frederic Baraga, secular priest of our Diocese, and assistant in the parish of Moettling.

"Whereas, you have duly advised Us that the Very Rev. Frederick Rese, Vicar General of the Diocese of Cincinnati in North America, by letters written to you on the 13th of July this year has invited and received you into the missions of said Diocese, We greatly praise your zeal which has so long imbued you with the desire of being sent as a missionary to those regions, and wishing to encourage priests, as much as it is in Our power, whose desire it may be to be sent out for the sake of the Gospel, We therefore release you, the aforesaid Rev. Frederic Baraga, secular priest, with an aching yet a benevolent heart, from every tie which has heretofore held you to our Diocese and by these presents We forever dismiss you into the Diocese of Cincinnati, and consider you dismissed forever out of our Diocese of Laibach, and We transfer all Our right and authority which We had in you, to the Most Illustrious and Most Rev. Bishop of Cincinnati, and at the same time attest that, ever since the year 1823, when you have received in Our Cathedral at Laibach the sacred order of the Presbyterate, you have, as assistant pastor, given yourself uninterruptedly to the care of souls, the preaching of the divine word and the administration of the Sacrament of Penance, in the different parishes of this Diocese, and in the fulfilling of this holy office you have so much excelled by your sound judgment, good morals, piety in

³ Original in the archives of the Notre Dame University, Ind.

dressed to Amalia an account of his transatlantic voyage.

In New York our Baraga spent four

ters of recommendation. At this priest's request Baraga delivered, in German, his first sermon in America, on January 9th.



THE CHURCH OF ST. GEORGE IN DOEBERNIG WHERE BISHOP BARAGA WAS BAPTIZED.

days. January 4th he left for Philadelphia, where he was received most cordially by a priest, to whom he carried let-

1831. In Baltimore he was received with like paternal kindness by the Archbishop, the Most Rev. James Whitford. Leav-

ing Baltimore on the 12th he reached, by way of Columbus, on the 18th of January, the end of his journey—Cincinnati. A total of sixty-seven days from Vienna to Cincinnati.

At Cincinnati a new life began for Baraga. Besides the Rt. Rev. Bishop, five priests and four theologians lived in the same house. The daily life was similar to that of a regular community, with the *Requiem* at seven, the *Mass* at eight, common and so were the prayers; and in the work they all shared, each according to his powers. Father Baraga was sufficiently conversant with the English language to perform ordinary duties, although, he could not as yet preach in it. There was a German portion of the congregation in the city, and they employed him in the ministry there, to the fullest extent of his abilities. Nothing, however, could be done for the Indians. Among the theological students there was a full-blooded Ottawa Indian, William Metebinessi, who became Baraga's instructor in the Indian language, because soon after his arrival he disclosed to his bishop, the desire to consecrate himself to the Indian missions. Besides the ordinary priestly functions, therefore, Baraga studied English and Indian. Who was more delighted than the good Bishop Fenwick! He proposed to Baraga that with the first of spring he would take him along, north, to the Indian mission, his future field of labor. The three months, which Baraga spent at Cincinnati, were well spent in acquiring as much as possible of that terrible yard-long Indian vocabulary. The day for departure was set. We let Father Baraga tell, in his own words, of this most interesting trip from

Cincinnati, Ohio, to Arbre Croche, Michigan.

This letter he wrote from his new mission to the Leopoldine Society on the 21st of August, 1831.

"On the 21st of April, this year, I set out from Cincinnati for the mission assigned to me. For the sake of a more complete narrative, I must mention here a few things regarding the indefatigable zeal for the cause of God of my Venerable Bishop, which in his humility, he passed over in silence in his former communication to the Leopoldine Society. For the welfare of the missions among the savages, the Bishop decided to make me complete the whole trip from Cincinnati to Arbre Croche. The Indians of his region know him, because he had been here once before, and they call him the Great Black-robe, or the High Priest, and have great respect for as well as unbounded confidence in him. It was, therefore, very advantageous that he came to visit me in their midst.

"The distance from Cincinnati to this mission station is at least as great as that from Vienna to Naples.

"Bishop Fenwick desired me to leave Cincinnati a couple of weeks before him in order to look up, on the way, where there are no priests, Catholic families and give them an opportunity to perform their Easter duty. In a small town, called Miamisburg, thirty-five miles from Cincinnati, I found the first Catholics, and they were Germans. I staid there a few days, said Mass, preached three times, and heard confessions. I learned there that there was another Catholic family twelve miles from Miamisburg, whither I betook myself and found an honorable man

with his worthy wife and six children. The good people were delighted at my coming, and prepared for their Easter confessions, receiving, together with their two older children, Holy Communion next morning. I held services in a large room of the house.

"In the neighborhood live many Germans who are Protestants but who, nevertheless, gladly hear the word of God, even though preached by a Catholic priest. This man had informed his neighbors that a Catholic priest had arrived—I was, as they told me, the first Catholic priest who ever came to that region—and thus many assembled to hear the sermon. They were satisfied with the doctrine announced, but no tree falls with the first stroke.

"Next day, this man conducted me three miles farther into the woods to a venerable old Irishman. I was informed that this poor old man, of eighty-one years, had been living a long time in that wilderness, and that he was now almost blind and deaf, and likely had no chance for many years to receive the sacraments. The evening before my intended visit I sent a boy to tell him that a priest would come next morning to hear his confession and give him Holy Communion, at which news, the good old man rejoiced greatly. In the morning I went there and found him in a miserable hut. In this shanty resides with him his wife, three other women, and five children. The poor old man who had not seen a priest for more than fifty years, received the holy sacraments of which he had stood in need for so long a time. The other inhabitants of this hut, were not

Catholics. I was heartily glad to have been able to give spiritual help to this poor old man who stands at the door of eternity.

"God gave me in addition another ineffable consolation. As above remarked, there were five small children of different mothers in this hut, and I learned that none of them had as yet been baptized. Their mothers, unfortunate creatures, profess no religion, and consequently did not trouble themselves about having their offspring baptized, as there are many such individuals in this wild and all-too-free country. Besides, no priest had ever before penetrated this wilderness. When I proposed to them to baptize their children, two of the mothers immediately consented, but the third one acquiesced only after a while, and then I proceeded with the baptismal function. I thanked God most heartily and begged him, if it were His will, to take to Himself all or some of these poor innocent creatures, who have now become his children, or to let them become more happily situated than they are at present.

"I then returned to Miamisburg and journeyed further to another, quite a large city named Dayton. Here I awaited the Rt. Rev. Bishop Fenwick, and in the meantime performed missionary duties in the city. There are but few Catholics there, and with the exception of a few, all are lukewarm.

"On the first of May I said Mass in the Catholic house where I was staying, and in the afternoon I preached in a Protestant church. There are many Germans here of all sects. It appeared to me very singular to preach in a Protestant church, before a Protestant congregation,

AUGUSTINUS

DEI ET APOSTOLICÆ SEDIS GRATIA EPISCOPUS

LABACENSIS, S. THEOLOGICÆ DOCTOR, S. C. R. APOST. MAJESTATIS

CONSILIARIUS AULICUS ET STATUS INTIMUS ACTUALIS.

Fidem facimus, nos anno salutis millesimo octingentesimo vigesimo tertio die *vigesima prima*
mensis Septembris, que dies fuit *Dom. 18^{mo} Jun. 18^{mo} et s. Math. Apost.* servato ritu sancte romane
 ecclesie dilecto nobis *Ordine Sarraga* *Die 10^o et 11^o Augusti* *Labacensis*
Diocesis prave examinato, et approbato in *Cathedra Labac. S. Nicolæ Ep. C.*
 assistente nobis spiritu sancto *sa. c. i. u. m. B. r. e. s. b. y. c. e. r. a. t. u. s. o. r. d. i. n. e. m.* contulisse.

Quam in rem has literas officii sigillo, manique nostra manus dedimus. Ex palatio nostro episcopali

Labaci anno Domini MDCCCXIII die *23.* mensis *Septembris*

Augustinus
Ep.
Chas. Steyer
Natalis.

and without surplice or stole. Alas! it is really a misery the way religion fares in this country. In addition to the many sects, one finds everywhere a great number of real atheists, who are neither baptized nor profess any kind of faith or religion. Among them, many good natured people are to be found, who have grown up in this sad state, only through the neglect of their parents, and for want of priests, and they remain so, because they know no better. Many of these unhappy individuals could be easily gained for God and the Church, if there was but a priest to instruct them. I was tempted to ask my Bishop to let me always travel around in the country and seek such lost souls with whom I could remain until they were thoroughly instructed, baptized and strengthened in the practice of their faith. How many souls might I not gain for God! I deliberated earnestly upon this matter, when yet in Cincinnati, with the Very Rev. Vicar General Rese, but he told me that it would be better and still more beneficial to go to the savages, for the prospects there were brighter still. Hence, all I can do in this regard is to pray to the Lord that he may soon send more laborers into this abandoned part of the vineyard, that after all, so many souls, redeemed with his precious blood, may not perish.

"From Dayton, I accompanied the Bishop to Detroit where we arrived on the 15th of May, and staid there five days. In this city there are many French and German Catholics, and I spent my time in preaching and hearing confessions. From Detroit we journeyed by water to Michillimackinac, from where, after a short stay, I departed for my mission,

and arrived on the 28th of May at Arbre Croche, and shortly thereafter my Bishop came. Happy day which led me among these savages with whom I shall spend all my life, if such be the most holy will of God.⁵

I will send a Prophet to you
A Deliverer of the nations
Who shall guide you and shall teach you
Who shall toil and suffer with you.⁶

Arbre Croche, or Crooked Tree, was called Waganakisi in the Ottawa dialect and is at the present day Harbour Spring, of Emmet county, Lower Michigan. In 1829, Bishop Fenwick revived the old Jesuit-mission and sent Rev. Peter John Dejean, a French secular priest, as the first stationary missionary. This priest had done excellent work in his new commission; not only had he revived the faith among those who had some limited knowledge of Christianity, but had also instructed many in the faith and baptized them. Several buildings were put up during his pastorate, a church fifty four feet in length and fifty feet wide, a parsonage with three rooms and a large room used for school accommodations, boys and girls separately receiving instructions from two lady teachers. All these buildings were of logs, poorly enough constructed, so that Baraga had to spread his cloak over his books and the umbrella over his bed, to keep his friends and himself from getting wet in rainy weather. But they were buildings, a great step toward civilization! Father Dejean had returned to his native France on account of personal affairs. Baraga, upon his succession to the mission, makes the fol-

⁵ Berichte der Loepoldinen Stiftung, IV., pp. 5-9.

⁶ Hiawatha.

lowing entry in Latin in the baptismal record:

"On the 28th day of May, in the year 1831, the Most Illustrious and Reverend Edward Dominic Fenwick, Bishop of Cincinnati, brought me, the undersigned, a secular priest born in Illyria, a province of the Austrian Empire, here, to perform the office of a missionary among the Indians of the region. He, himself, the Most Illustrious and Rev. Bishop, remained here from the above-named day until the 3d of June, in which time he baptized two adults and twenty-six children.

"My predecessor, Rev. Peter John Dejean, a French secular priest, whom the Rt. Rev. Bishop Fenwick sent here in the year 1829, baptized very many adults and children, being the first missionary staying and residing here, but he had no Baptismal Register: for which reason this begins only from the 20th day of May, 1831.

"Note. By the name: Arbre Croche is meant, in this book, the village here, where the Indians built the parochial church of St. Peter and the dwelling-house for the missionary. By the name of Arbre Croche are meant, however, all the dwelling places of the Indians from the place of the parochial church to the chapel of St. Paul, which dwelling places are comprehended in the Indian name; Waganakisi."

FREDERIC BARAGA,
Priest."

Later Father Pierz added:

"The church of Arbre Croche, lately built by the Indians alone, was lawfully blessed by me, the undersigned, mission-

ary of this place, on the 25th day of May, 1851, in virtue of episcopal delegation, in honor of Our Lord Jesus Christ as youth in the temple.

FRANCIS PIERZ,
Roman Catholic Missionary."

And this was annotated by Bishop Baraga:

"Wherefore this mission shall be called hereafter 'Missio S.S. Adolescentiae Jesu.'

✠ FREDERIC,
Bishop."

In this new sphere Baraga's zeal turned especially towards conversions. In the first two and a half months he baptized seventy-two adults and children. Accompanied by his interpreter, he made daily excursions in different directions entering the bark wigwams they chanced to find along the route. He thus soon acquainted himself, not only with the locality but with the people as well; he learned to know his children and the pagan Indians. When he encountered resistance he redoubled his zeal and not without success for already during the summer and fall of 1831, conversions were so many that nearly all the people were either converted or under instructions. He wrote under date of January 4th, 1832: "It is to my great consolation and pleasure to be here, where I see, day after day, how deeply affected are these poor savages by the grace of the Good Shepherd, who gave His life for His sheep, and who wishes that all men be saved. This summer and fall many savages have been converted, so that there are few who have not yet been christened or are not preparing for baptism. Now, in the winter-season, there are few baptisms, because

Reverendissimo Domino Domino Eduardo Fenwick, dignissimo
Episcopo Cincinnatiensi.

Reverendissime Domine Domine! —

Multò jam tempore ardentissimum in animo sensio desiderium
adjuvandi me Missionarius, ut Deo adjuvante saltem aliquibus annis, quæ
adhuc in tenebris et in umbra mortis securo, lumine vera fidei catholica
adferrem, etque perfectum et dignissimum nam sacris aliena monstrarem.
Iste desiderium meum semper suorum ardentissimum fuit, sed hucusque et
pectore meo inclusum retinui, occasionem sapientius manifestandi illud.
Hæc occasio — Deo sine laude qui respectu humilitatem meam et esu-
rentiam implere solet! — hæc occasio venit in anno: libellus numerum
provisus in hæc, germanica lingua Vienna in Austria editus a R. D.
Friedrico Crese, Vicario generalis in Diocesi Reverentia Vestra in qua
cum carissimis legi quam pauci hinc operarii in ista Diocesi messis animæ
abundantissima. Ille libellus preciosissimus jussu Aug. Imperatoris
Suffragani ad omnes Episcopos et ab Episcopis ad omnes Clericos et
omnes simul Sacerdotes solius fere Imperii missus occasionem mihi
prebuit admodum opportunitam manifestandi desiderium meum et precoribus.
Die 10. Augusti transmissi ergo R. D. Episcopo Cincinnatiensi petitionem
scriptam, qua supplicavi ut dimittat me in Diocesim Cincinnatiensem
in America septentrionali. Ille gratæ animo petitionem suscepit,
et licet ab Aug. Imperatore nosse obtinuit, ut si ille die et. Oct.
permissionem mihi dederit transmigandi in Diocesim Cincinnatiensem,
sola hac conditione posita, ut a Reverentia Vestra litteras acceptas,
horas prius adferre debeam. Progo ergo, Reverendissime Domine
Episcope! et exire peto, ut Reverentia Vestra mittat mihi quar-
tuor litteras acceptatorias, quibus mihi promittere dignetur, ut,
quando ea hac Diocesi Cincinnatiensi rite dimissus fuero, Reverentia

exactly those savages who are heathens yet, emigrate during the winter. Heathen savages have no permanent habitation, they live in tents, which they take along in canoes and put them up now here, now there. In the winter they go to the south side of the big Michigan Lake where they spend their time hunting and fishing. In spring and summer they return, and then I hope, with the help of God, again many will be converted. I am only sorry that in this place there are so few inhabitants. The savages of my station, will soon, I hope, all be Christians, except some bad ones who boldly resist the Christian truth. After they are all converted, I shall, with permission of the Rt. Rev. Bishop, betake myself to another place, where there are, as I certainly know, many savages, who are longing after the Bread of Life, and there is no one to break it to them, because, as I hear, they have no missionary. That place is very far to the north from here, and I have decided to go after those lost sheep of the Good Shepherd, if it be His holy will. Here, I have but one priest in the neighborhood, all other missionaries are from four hundred to five hundred miles away, and the further north one goes the fewer missionaries does he find, and the more savages. O, how glad and thankful I am to God, that I have left the country, which has an abundance of priests, and have come hither where my priestly neighbors are scattered hundreds of miles from each other. If some of my younger fellow-priests knew what happiness missionaries of savages enjoy, and what occasions they find to labor for the spiritual welfare of their fellowmen, some of them would certainly, despite the

hardships and dangers, come to this country, where the word of God is preached to heathens, that by the grace of God, they may become Catholics and arrive at the life everlasting.⁷

During the winter, which he found extremely long and severe, Baraga applied himself to the study of the Ottawa language. With the assistance of his interpreter, a full-blooded Ottawa, but who spoke French exceptionally well, he tried to fit it to the rudiments of a modern grammar and dictionary, but this work never appeared in print. It was a source of particular joy to him when five heathen Indians who, during the preceding summer had stubbornly refused to accept the Christian religion, came at Christmas, and of their own accord asked to be baptized. He had always hoped that these, too, would at least toward spring, yield to the grace of the Lord, but to his great joy, he was able to christen them on New Year's day. This brought the number of his baptisms to one hundred and thirty-one, and many of these venerable old men, who before were his open adversaries, but now the joy of his heart and examples of unfeigned Christian virtue. Another joy was added to this. A Christian Indian made his way to the village and narrated, that at a distance of three days' journey, there were many Indians, though of another tribe, who would receive Christianity, if they had a missionary. Who could have been more happy at these tidings than Baraga, whose soul was burning with zeal for new conversions. He presented this messenger with some pictures, charging him

⁷ Leop. Berichte, IV.

to return to his fellow tribesmen and to do all in his power to keep them in their good resolution, promising to come to them with the first green of spring.

Easter fell upon the 22nd of April. Baraga hastened with the Easter confessions of his parishioners, and soon after set out for Beaver Island. Here is his own account of the journey; dated Arbre Croche, July 1, 1832.

"As soon as my parishioners had performed their Easter duty, I set out on my journey to preach to these poor children of nature the word of God, which they had never heard from the lips of a priest. First, I set out for a beautiful island in Lake Michigan, which is so far from the main land that it can be seen only like a fog. This island is quite large, being about eight miles in circumference and is called Beaver Island, from the many beavers found there; and on this is a small village of savages consisting of eight houses built of bark. The principal source of support of these islanders is fishing and making of maple sugar. Occasion for this missionary visit was an inhabitant of the island, who had come, last winter, to Arbre Croche to be baptized. He had associated with Christians who acquainted him with their religion, and instructed him in the principles of it; he became an exemplary Christian. This good man returned, after his baptism, to the island and through him I sent word to the islanders, that in spring I would visit them and preach the word of God to them, because he had assured me that the inhabitants of Beaver Island would be very happy to see a priest in their midst. There were many who doubted

the success of the undertaking, but I set out confiding in the Lord, who had said that He will be with His servants till the end of time.

"My heart beat palpably as we approached the Island. I had a white flag with a red cross in the centre, which I unfurl when going to a mission so as to make the boat of the Missionary recognizable. We had favorable wind when sailing towards the Island. The friendly banner of the cross floated lovely in the breeze, and announced the coming of the minister of the Crucified. As soon as the Islanders, who, like all savages, have a remarkably keen sight, noticed and recognized my flag in the distance, the chief caused his flag to be immediately hoisted over his wigwam. My Indians from Arbre Croche, who accompanied me, noticed the flag of the head-chief and interpreted this as a very good sign, which made me feel at ease.

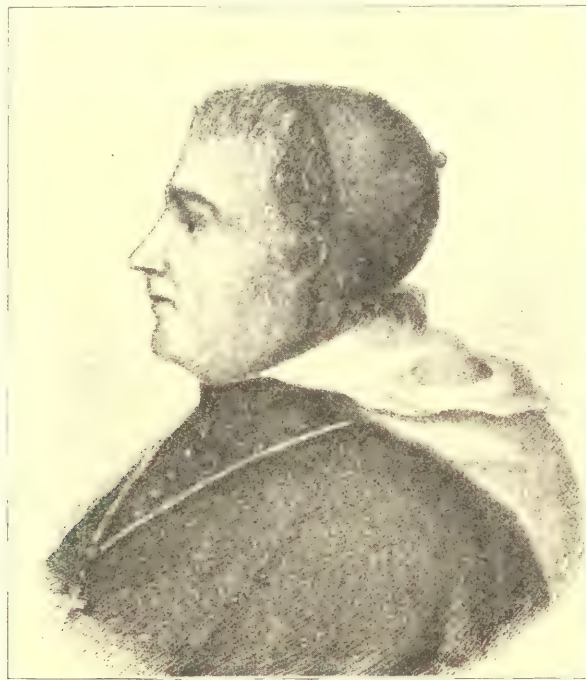
"Finally, when we approached Beaver Island, I saw many of the savages hasten to the shore. Almost all the inhabitants gathered there to bid us welcome. The men fired a double salute with their guns, as an expression of joy over the arrival of the Missionary. Scarcely had I stepped ashore, when all the men came and shook hands with me as a sign of welcome. They conducted me to their village, composed of eight miserable birch bark wigwams. I first entered the hut of the head-chief, where a goodly number of the poor savages had assembled who could not satisfy themselves gazing at the Black-robe, for they had never seen a priest before.

"When you have any business to transact with the Indians of this country, you

must observe certain formalities. Hence, I did not tell them immediately what I came to say to them, but conversed on different subjects, and at last requested the head-chief to convene a grand council next day when we would bespeak important matters. Next day all assembled and I made a speech, in which I briefly and clearly pointed out to them the necessity and utility of the Christian religion.

the 11th of May,—happy day—I baptized twenty-two of those savages.

“From there I went to another village, which is two days’ journey from Beaver Island, on the other side of Lake Michigan, in the territory of the Northwest. I had, as I communicated to you before, an opportunity last winter to send word to those savage villagers that I would visit them in the spring. Hence, when I



RT. REV. EDWARD ELWICK, BISHOP OF CINCINNATI.

and in conclusion requested the head-chief to answer me. He did so, through his speaker, assuring me, that they were really pleased, and considered themselves happy to have a priest on their Island, and that they desired most earnestly to embrace the Christian religion. One can imagine what joy filled the heart of the missionary at this reply! I remained with them sometime instructing them, and on

arrived there, they received me in a most friendly manner, and rejoiced exceedingly at the coming of the missionary. The good disposition and intention of these poor savages who had remained pagans so long, solely, because no missionary had ever come to them, filled my heart with inexpressible sadness mingled with joy. I was deeply moved and surprised when I saw, that these good peo-

ple, in whose hearts the anticipating grace of vocation to the holy faith had worked so mightily, had begun to build, after their own fashion, a little church of logs and bark, even before I had come to them. They had not expected that I would fulfill my promise of coming to see them so soon, and for this reason their church had not yet been completed. When I saw them working so diligently at their church I, too, as best I could, began to work, and my nine companions, encouraged by my example, aided in the good work and we finished the church that very day. The next day I called them all together and having first blessed the church, I read holy Mass in it and preached. With what deep emotion and gratitude to God I performed these ecclesiastical ceremonies I cannot describe! The thought, that in this forlorn place, in the midst of primeval forest, where but lately only the cry of the savage was heard and idolatrous sacrifices offered to the wicked spirit, there now stands a temple of the living God, in which the Immaculate Lamb of God is offered to the Heavenly Father. This thought affected me so strongly, that I shed tears of deepest emotion and could not find words to express my thanks to God. Happy are we that He needs not the expression of words, for He sees our hearts. This little church is built of logs and bark and lacks everything that might please the eye and artistic taste, yet it appears to me to be a more precious temple, than so many churches in Europe, richly decorated with gold and works of art, but desecrated by the lukewarmness and misbehavior of those who visit them.

"I dedicated this little church to the

honor of God under the title of His Virgin Mother Mary.

"When I made the resolution to consecrate my life to the (Indian) Mission, I promised our dear heavenly Mother, that I would dedicate the first church which I would bless among the savages, to her protective name, for I am convinced that she continually prays to her divine Son for the success of our Mission.

"I remained quite a long time with these good Savages, instructing them in the doctrine of religion and read Mass every day. All savages of this place, big and small, young and old, embraced the Christian religion, with the exception of one, to whom God, on account of his faults seems to have denied the grace of faith. He is unwilling to believe anybody, except his very weak reason. He stubbornly maintains that he had lived on earth once before, that this is his second life, and that after he shall have ended it he would go to where his pagan forefathers are.

"The 25th of May was for these savages a happy day, on which they were regenerated by water and the Holy Ghost unto life eternal. I baptized there nineteen pagans! Thanks be to the Good Shepherd who has so mercifully led these lost sheep into His fold! Thanks be also to Mary, the loving Mother of grace, who incessantly prays for the conversion of pagans.

"After Baptism they brought to me all their idolatrous articles, which they had hitherto used in their pagan sacrifices. I had a fire kindled and burned all those abominations of paganism as a holocaust to Him, the Almighty, the Eternal, to

whom alone sacrifice is due and to whom be praise and glory forever!

"Before leaving these good and happy people, I distributed among them a good many religious pictures, and promised to visit them, from time to time, in order to preserve and strengthen them in the Faith, which consoled them very much. This place of Baraga's visit was Indian Lake near Manistique.

"From there I returned to Beaver Island, where they also brought me all objects used in their idolatrous sacrifices which I likewise burned. The converted inhabitants determined to erect a small chapel. For the present, they have constructed of branches, bark, canvas and mats a kind of chapel in which I daily read Mass, and gave thrice a day instruction in catechism. Six more pagans were converted and baptized. There are not many pagans however, on this Island who refuse to be converted. One day several of these came to my tent, a piece of matting fastened to their waists, being their only garment. One of these spoke in a shrill monotonous tone making a very silly speech, in which he declared to me, in the name of his companions, that they would not embrace the Christian religion, but would live and die in the belief of their forefathers. I answered him gently but impressively, and hope that these, too, shall in course of time embrace the truth.

"I then returned home. The Christians of Arbre Croche rejoiced very much, when they learned that so many of their red brethren had now embraced the Christian religion. I did not remain at home very long, but set out for the third village, pointed out to me, and which is one day

and a half journey distant, in an opposite direction, notwithstanding that I had learned that these savages were outspoken enemies of the Christian religion. The reason is this. These savages are incited to and kept in a hostile disposition against religion through godless traders, who visit them often and bring them rum for their pelts. These godless fur-traders know only too well, that if these savages embrace Christianity, they must forego intoxicants and entirely renounce drunkenness, to which all pagan savages are much addicted. Now, in order to retain a profitable trade with the savages, they endeavor, in every possible way, to make them averse to Christianity and to keep them in paganism. However, I went there and spoke to them of the Christian religion, but I received little attention. Still God gave me the consolation of not having gone there entirely in vain. There were five pagans who took God's call to heart; they were instructed and baptized on the 3d of June.

"I stayed some days longer with them, giving them additional instruction, and read Mass. After promising to visit them again, in the near future, I returned to Arbre Croche to celebrate Pentecost with my own congregation.

"But, also, here, in Arbre Croche the infinitely merciful God gives me unspeakable consolation. Almost every day, especially on feast days, pagans come to me asking for holy Baptism. On Pentecost Sunday I baptized seven, on Monday fifteen. God be praised and thanked for all."⁸

The month of July was, as a rule, a dull month for missionary work, because

⁸Leop. Berichte, V., p. 11.

most Indians, even women and children went to Canada, where the Government distributed amongst them blankets, clothing, and all kinds of implements, to maintain the good will and friendly relation with the Indians of the Northwest. Baraga encouraged his Indians to avail themselves of this distribution, because, as he thought, they thus obtained many useful articles of clothing and tools, which they could not afford to buy with their scanty trading of maple sugar.

But, just about this time, information reached Baraga that Bishop Fenwick was coming to Arbre Croche to confirm. He bade his Indians to postpone the journey to Canada until after the Confirmation and with renewed zeal took up the instruction of those to be confirmed. Not little stress did he lay on how to accord his Bishop a worthy reception. The Bishop arrived on the second of August.

Writing to the Leopoldine Society October 10, 1832, Baraga describes it thus: "It is impossible to describe the heartfelt joy which our good Indians showed when they saw their Great Father approaching the village. They assembled at the lake shore and formed a double file. In one row were the men, and in the other the women and children. The men fired three salutes with their guns. The unfeigned manifestation of joy, on the part of these, his best children, greatly touched the pious Bishop. He gave us his apostolic blessing and then had the kindness to shake hands with each of them, a thing the Indians regarded as a sign of great friendship and favour. We conducted him in procession to the church, where after making his adoration of the Blessed Sacrament, he made a touching

address to the Indians, which deeply penetrated their hearts."⁹

August 5th, Bishop Fenwick confirmed 140 Indians, adults and children, and after the solemnities he convened the chiefs, all most exemplary men of the missions. He promulgated some civil laws which he had composed for the Ottawas, which they accepted most willingly and promised to observe. The missionary and four chiefs were made the executors of those laws.

After the departure of the Bishop, Baraga hastened to visit his smaller missions, which he had established the preceding spring. To his great consolation he found his converts faithful. In Manistique he added to their number five new ones, and after five days sojourn there, went to Beaver Island. He had found that every where the converted Indians usually attracted by their new mode of living other savages, but particularly in this place many were preparing for holy Baptism. Completing their instructions, he baptized, on the feast of the Assumption of the Blessed Virgin, fifteen, and returned to Arbre Croche.

By this time great flocks of Indians were making their way to Canada. Baraga availed himself of their absence and journeyed himself to Detroit, to have his new book, a combination of Prayer book and Catechism, printed. Bishop Fenwick, when last in Arbre Croche, had given Baraga two hundred and twelve dollars of Leopoldine Society's money, sufficient for one thousand copies of this prayer book.

There was a book of this kind composed by his predecessor, Dejean, but it contained too many Algonquin words,

⁹ *Leop. Berichte*, V., p. 35.

which his Ottawas, especially now, when most of them had learned to read, could not well understand. "O how I heartily rejoice," writes Baraga, in the last above quoted letter, "that I will be able to give, by the help of this money, into the hands of my Indians so necessary a book of devotion! These grateful people likewise heartily thanked their benefactors in the Austrian States, for the rosaries, crosses, and pictures. I could also say without hesitation, that those benefactors would certainly rejoice, if they could see for themselves, how well their gifts are employed, and how devoutly the recipients of their gifts pray to God for them."

Only a heart like Baraga's is capable of such emotions! He had made his way to Detroit arriving in the city, August 29th, (1832). Immediately he commenced to busy himself with the printing of his book.

Detroit was just then not a very desirable place to live in. It was infested, from end to end, together with the surrounding country, by cholera. "The danger occasioned by the disease made all hearts susceptible to truth; everybody wept; all hearts took refuge in repentance! The star of grace shone brilliantly!"¹⁰

Priests were busy from daybreak till late at night—and would have been so all night, if bodily fatigue did not compel them to seek rest—comforting the dying and burying the dead. Father Gabriel Richard, Vicar General of the Michigan portion of the Diocese, was pastor of Detroit. His merits during the dreadful plague are written adequately only in

¹⁰ Father Haetscher, September 17, 1832. *Annals VII.*, p. 29.

Heaven, though human gratitude, too, has raised him a token of love in perpetual memory of his self-sacrifice. He died of cholera on the 13th of September. Father Baraga was the only priest present. Father Francis Haetscher stepped in his place, while he attended to the sick in the vicinity. Baraga passed the time between correcting the printer's proof-sheets of his Indian book and ministering to the plague-stricken, in the city. Hard trials indeed! He was bitterly bewailing the loss of his friend and benefactor when—only thirteen days later—the messenger brought the sad news of the demise of his so much beloved Bishop Edward Fenwick. Under date, of October 10, 1832, in a letter, written in Detroit, to the Leopoldine Society, he thus gives expression to his grief and sorrow:

"With utmost sorrow I inform your Reverend Board of Directors, that our most respected and beloved Bishop Edward Fenwick, died of cholera on the 26th of September. As a zealous missionary he always lived in poverty, and he also died on a mission-tour, like St. Frances Xavier, poor and abandoned. He was on his way, returning from a mission and visitation-tour, such as he annually makes to the great spiritual benefit of his diocese, when all of a sudden, he was seized with terrible cramps. He was compelled to leave the coach and enter the house of a Catholic family. The nearest priest, was about 30 miles away, but was immediately sent for; when he arrived our beloved chief-pastor was dead and buried! Thus, this apostolic man departed this life without the services of a priest; for in order not to deprive any congregation of its pastor, he usually



LECTURIS SALUTEM!



Patentibus hise literis testor, *J. Fredericum Baraga Can.*
Oronicensem in Labacensi C. R. Scientiarum Lyceo præscriptum
 studiorum philosophicorum cursum absolvisse atque in publicis examini-
 bus sequentes classes relatum esse, et quidem:

Anno 1815	Semestri primo	Semestri secundo
Ex Scientia religionis	eminentes primam	eminentes primam
Ex Philosophia theoretica	primam	eminentes primam
Ex Mathematica	eminentes primam	eminentes primam
Ex Historia universali	eminentes primam	eminentes primam
Ex Philologia græca	primam	primam
Anno 1816		
Ex Scientia religionis	eminentes primam	eminentes primam
Ex Philosophia practica	eminentes primam	eminentes primam
Ex Physica	eminentes primam	eminentes primam
Ex Historia universali	eminentes primam	eminentes primam
Ex Philologia græca	eminentes primam	eminentes primam

Mores quod attinet, legibus academicis *in primis conformes* exhibuit.
 In quorum fidem has ei manu mea subscriptas, et sigillo Lycei munitas dedi.
 Labaci die 22. mensis *Octobris 1821.*

Nathlaus Gaunicher
 C. R. Studii *philos.*
 Director.

traveled alone. However, the angels and the Queen of angels, to whom he had, all his life time, a most fervent and tender devotion, no doubt assisted him in his hour of death. And, although his body was buried without a priest, his beautiful soul was, no doubt, conducted by the angels into the presence of God to whom he had devoted his whole life. No grand monument tells to posterity, that here rest the precious remains of the Apostle of Ohio. But he erected to himself thousands of monuments in the hearts of those, whom he brought, through his own wonderful zeal and pious prayers, to the knowledge of God. The tears and blessings of thousands follow him to his grave. May he rest in peace and may eternal light shine upon him."¹¹

Bishop Fenwick died at Wooster, Ohio. His body was not permitted to remain where it had been interred so hastily on account of the contagious disease. It was removed to a vault in the first Cathedral of Cincinnati, on Sycamore Street, February 11th, 1833. When the present Cathedral was built, it was deposited in a crypt, built for the purpose, on March 13th, 1848. It is still there. In the sanctuary, on a marble slab, his life and his merits are commemorated by the following inscription:

IN MEMORIAM
Rmi et Illmi D. D. Eduardi Fenwick
Primi Episcopi Cincinnatiensis ortum
Ducens ex honesta prosapia hujusee
nominis
Quae fidem Catholicam servavit illibatam
In persecutionibus ab Henrico VIII. et
Elizabetha

Suscitatis in Anglia patria sua piis
Parentibus Ignatio Fenwick et Eleonora
Neale

Natus est in Comitatu Stae Mariae
In Marylandia anno MDCCLXVIII
Adolescens adscriptus Ordini Sti Dom-
inici

Studiorum gratia missus est in Belgiam
Ibique captivus factus est ab impiis
Asseclis magnae perturbationis Gallicae
Libertati redditus et sacerdotio initiatus
Ad sacras Missiones in Ohio et Kentuckia
Zelo indefesso per aliquot annos incubuit
Anno MDCCCXIV Adm. Rev. N. D.
Young

Nepotem suum venerabilem senem
Misit Cincinnatiam ut hic constitueret
Sacellum pro congregatione solum octo
vel decem familiarum. Anno MDCCC-
XXII

Episcopus renunciatus et in almo festo
Ssmi nominis Jesu consecratus
Per decem annos munus apostolicum
Mitis, pius, strenuus exerecens
Morbo Cholera correptus obiit in Wooster
MCCCXXXII. Sacra ipsius ossa ab
Ejus successore in hac Ecclesia Metro-
politana recondita sunt titulusque
Hic inscriptus et positus ab eodem
Qui in quantum fas est se precibus
Ejus commendat ut per gratiam Dei
Opitulante Immaculata Deipara simul
Cum Protopresbytero Statuum Unitorum
Revdo Stephano Theodoro Badiu
Heic etiam sepulto cumque fidelibus sibi
Commissis gloria perfruatur coelesti

IN MEMORY.

Of the Most Reverend and Illustrious
Edward Fenwick, First Bishop of Cincin-
nati. Descended from honorable Ancest-
try of same name who preserved their

¹¹Annals V., p. 33.

faith undefiled during the persecutions incited in England, their Fatherland, by Henry VIII., and Elizabeth. He was born of pious parents, Ignatius Fenwick and Eleonore Neale, in St. Mary's Co., Maryland, in the year 1768.

Entering the order of St. Dominic as a youth, he was sent to Belgium to make his studies. There he was made a captive by the godless adherents of the great French revolution. Upon gaining freedom he was ordained, and labored with incessant zeal for several years in the missions of Ohio and Kentucky.

In 1814 he sent his nephew, the Very Reverend N. D. Young, now a venerable old man, to Cincinnati, to build a chapel for about eight or ten families. Created Bishop in the year 1822 and consecrated on the Feast of the Holy Name of Jesus, he exercised the Apostolic office with humility, devotedness and zeal for ten years. He died of cholera at Wooster in 1832.

His sacred remains were placed in this Metropolitan church by his successor who erected this memorial and commends himself to his prayers, in as much as is right, that by the grace of God and the intercession of His Immaculate Mother, he may attain heavenly glory together with the first priest ordained in the United States, the Reverend Stephen Theodore Badin, who is likewise buried here, and with all the Faithful entrusted to his care.

Baraga upon his return from Detroit found winter in his northern home. The long winter season was not to his liking, because it confined him to the narrow circle of his *Arbre Croche* mission. His undying ambition for new conversions made him restless, all the more so, on account of the continual rumors that the redskins,

living on the shores of Lake Superior, would gladly welcome a Black-robe, if he would only come to them. These were well grounded rumors, too, for during the extreme cold season many northern Indians found their way to the somewhat milder climate on the shores of Lake Michigan, thus coming into contact with the Christianized Indians. In their commercial and Canadian trips, they could also observe, with an inborn keenness, how much better was the condition of their Christianized brethren, than their own. "Frequently I receive tidings," he writes to his Sister, under date of March 4, 1833, "of how heartily the savages of the northern countries, would welcome the Black-robe, if he would come to them. O how my heart aches when I see so many opportunities, to save immortal souls from everlasting abandonment, and I dare not go there, because I have not yet received permission. And if my Ordinary refuses his sanction, I shall be more severely tempted than ever before to go anyway. These savages live about the Lake Superior." Baraga evidently had applied for permission to extend his activity north of the Straits, and was now, with impatient zeal, awaiting a reply, the long delay of which made him fear that he would be tempted to go there anyway.

His trip to Michili-Mackinac which was made during the winter of 1832-33, seems to have been his first long-distance tramp on snow shoes. It was a lesson of indescribable fatigue, and but for the Indians, who accompanied him, he might have perished. Speaking of this trip, he says—"The only possible mode of traveling in winter is on snow shoes. After two days, extraordinary exertion and fa-

tigue, I reached my journey's end. Often I sank in the snow exhausted, to rest up a little. The return trip was even more difficult; I thought many a time, that I could go no further. The good Indians, who accompanied me, had compassion for me, waiting every now and then, so I could follow.

"However with the spring tide comes a

his way to the Island "Little Detroit," in Lake Michigan. He remained there eight days and on the 14th of May he christened 22 Indians. The remainder were not opposed to the Christian religion. They gave Baraga good hopes if he visited them again. This time he could not miss visiting his friends at Manistique. He found them in their first zeal.



FACULTAS ARTIUM
IN ANTIQUISSIMA AC CELEBERRIMA
UNIVERSITATE VIENNENSI

Lecturis Salutem a Domino



Notum ac manifestum esse volumus omnibus & singulis omnium Facultatum Doctoribus, Licentiatis, Baccalaureis, cæterisque omnibus, *prænobilem Dominum Fridericum Baraga Gly. rium Trefferensem, et Philosophie in 3tium annum Auditorem* in Album Studioforum Academicorum rite relatam esse, id, quod manu propria & consueto Inclytæ Facultatis stræ Sigillo præsentibus appresso testamur. Viennæ *æ 1876 Die 29^{ta} Novembris.*

Joan. Franc. Hiebert
pt. Decanus

EXEMPLE OF BISHOP BARAGA'S MATRICULATION AND ATTENDANCE IN THE LAW DEPARTMENT AT THE UNIVERSITY OF VIENNA.

more joyous season for me. On the boats of Lake Superior I can again sail rounding up the lost sheep of Christ."¹²

True to his word, the 30th of April finds him out on his first mission trip of the spring. The weather was still rough, the winds piercing and cold, but he made

¹² Letter Leop. S., June 3, 1833. Annals VII., p. 5.

They were engaged in building a larger and more substantial church. "I cannot praise the Christians of Manistique sufficiently, especially on account of their exceedingly great love for prayer. Besides the lengthy, beautiful morning and evening prayer, which they faithfully perform daily, they assemble twice and three times to recite the Rosary. At every little spare

moment they take their books, which I had printed last summer in Detroit, praying and singing from them and learning the catechism by heart, for the most of them know, by this time how to read and those who do not are diligently learning." ¹³

From Manistique Baraga sailed to Beaver Island. Here he found the Christian Indians constant in faith but much harassed by the pagans, who were still in overwhelming majority. They subjected them to 'all kinds of despicable trickery and contempt, to induce them to apostatize. They would not allow them to build a church under any circumstances, and even threatened to burn it down, in case they attempted to do so. Appraising the sad condition of his converts, he returned to the shore determined to gain the confidence of the savages. He came again; this time bringing with him many enticing gifts, such as striped shirting, small scissors, needles, thread and a large quantity of tobacco, things which they coveted with an envious greed. After repeated visits and continuous distributions of such articles, the savage character yielded. Out in the forest, far away from their dwellings, they apportioned a parcel of ground, where the Christians might build their church. "I am grateful to divine Providence that the matter was finally settled. I would rather have the church far from the habitation of these obdurate pagans, as we can hold our services in this quiet place without disturbance. This time I spent several days on Beaver Island and on the 23d of May I baptized three more pagans." ¹⁴

On the 24th Baraga returned to Arbre Croche, where ample work awaited him. Pentecost was at hand, May 30th. He devoted his time to hearing confessions and instructing neophytes, who had come thither from the surrounding country. "Pentecost Sunday was the happiest day of my life. I baptized on that day 38 pagans in the mission church of Arbre Croche. I never before baptized so many at one time! Among them there were only six children. On Monday I baptized six adults. On the first of June three, and today, which is the 3d of June, two. Twelve others are preparing for Baptism during this week. God be eternally praised for it!" ¹⁵

On the 5th of June Baraga baptized, fifteen pagans, at Old Arbre Croche, a village twenty one miles distant from New Arbre Croche, afterwards called Little Traverse, now Harbour Springs. ¹⁶

With the summer of 1833 begins the second chapter in Baraga's missionary life. His unqualified success in the conversion of the Indian, and, as we have mentioned above, his own request gained him the desired permission to establish another mission. It was to be at Grand River. He went about it with much circumspection. "Last winter," he writes, "I ordered a pious and well instructed Indian, who had a mind to winter at Grand River, to visit the scattered villages frequently, to speak to them of the Christian religion, and of the Priest who lives with their countrymen at Arbre Croche, who would assuredly visit them the coming summer. This good Indian fulfilled his mission according to my wishes. He vis-

¹³ Letter June 3, 1833.

¹⁴ *Ibidem*.

¹⁵ *Ibidem*.

¹⁶ Verwyst.

ited many Indians of that region, speaking to them of the Christian religion as well as he could, and thus prepared my way as once did John the Baptist for Christ the Lord. Many promised to accept the teaching of which he spoke, if they only would have the happiness of seeing and hearing the envoy of the Great Spirit. I awaited anxiously this spring the return of my John. At length he came. Grasping my hand, he said, smiling: "Happy news, my Father! Happy News!" Then he told me of the bright prospect for the holy religion on the Grand River, if but a Catholic missionary came there, for all the Indians long for him."¹⁷

It had been always a pet ambition of Bishop Fenwick to have a Bishop appointed at Detroit. But this he did not live to see realized. One year after his death (1833) the Cincinnati Diocese was divided. Vicar General, and administrator of the diocese, *sedes vacante*, the Very Reverend Frederick Rese became the first bishop of the newly erected diocese, which comprised all the territory of Michigan and the Northwest. The new bishop was well acquainted with the territory of his new diocese, having made an extensive visit of all the missions during an almost continual tour of two years. He visited in their turn missions among the Menominees of Green Bay, the Sauks and Foxes East of the Mississippi, the Ottawas in Arbre Croche, and the Pottowatomies on the St. Joseph River. Therefore, we need not wonder that he readily acceded to the wishes of so zealous a missionary as Baraga, when he knew of the numerous set-

tlements of Ottawas in the region of the Grand River. He gave Baraga such pecuniary support, as was within his power, and ordered him to make such preparations as he saw fit for the establishment of a new mission on the Grand River. Baraga delivered himself of this task well. By means of the Indian envoy, as above narrated, he found out, for certain, the good disposition of the Indians to accept the Christian religion. Now it remained for him personally to inspect the prospects of the new mission.

Upon this he set out without delay.

The nearest Catholic mission is that amongst the Pottowatomies at St. Joseph, one hundred and sixty miles distant.


"It was the 7th of June (1833), and after suffering many hardships and overcoming many difficulties, I arrived at the Grand River on the 15th. Never before had a Catholic priest penetrated into this region.

"This so called Grand River is the boundary line between the Ottawa Reservation and the lands belonging to the United States, in the territory of Michigan. All the country north of the Grand River, even further north from Michilimackinac, is property of these Indians, while lands lying south of it are owned by the United States. The largest Indian village, (on this river), a day's journey, where the river empties into Lake Michigan, is a wonderful country, situated on the north bank; the reservation side, was the aim of my journey. On the south shore of the river, opposite to the village, a wealthy French family of Detroit had bought lands from the United States government and had settled there. This Catholic family was overjoyed at the arri-

¹⁷ Leop. Berichte, VII., p. 13.

val of a priest in this region. I had to stop at their home and was made to enjoy all possible courtesies and comforts they could bestow upon me. A new house, which they had but lately erected in close neighborhood, they turned over to me for the purpose of holding services. There I read Mass with grateful feeling; morn-

tismal ceremony. I christened 46 pagans at this one time; the first fruits of this new promising mission, in which, as I hope, with the grace of God, many souls will be rescued from perdition and conducted into eternal salvation. O what an unspeakable consoling prospect for me, who am come into this wild country, only



Nos N. N. Decanus et Facultas Juridica studii
Viennensis tenore praesentium fidem facimus,
quod *Antonob. Frider. Barraga, Alys. Treffens, juris*
in 1^{mo} annum auditor, ab eo immatriculatus

die et anno infra-
scripto nostrae facultatis albo legitime immatricula-
tus fuerit. Actum Austriae die 11. Novembris
Anni 1827

Boyer, Decanus

FACSIMILE OF ATTEST OF BISHOP BARAGA'S MATRICULATION AND ATTENDANCE IN THE
LAW DEPARTMENT AT THE UNIVERSITY OF VIENNA.

ings and evenings I preached to the Indians, who flocked together from across the river to listen to and to ponder over the teachings of salvation. I remained there quite a long time and the day before my departure, to the great consolation of those Indians, whom I considered disposed and prepared, I had a solemn bap-

to seek lost souls and to rescue them, with the help of God, from eternal ruin!

"The 46 Indians I baptized in the principal village, which shall be the centre of the new mission to be established, because it is the main point of settlement of the savages on the Grand River. Later I was pleased to observe also in other

places, which will belong to this mission, many Indians disposed with great faith to accept our holy religion and with firm enthusiasm to live according to it. Besides those in the principal village, I baptized in three others. In the first six, in the second twenty-one, and in the third thirteen. A total of 86 in the entire region. Thus, the 86 converts are the first fruits of the to-be-established mission on the Grand River, which will most likely develop into a large proportion. And now, I will lay also before you the esteemed directors, the reasons which have moved my most Reverend Ordinary to permit the erection of a new mission on the Grand River.

"The first and main reason was the great number of those heathens, of whom many, even now appear to have a good disposition toward the Catholic religion, so much so, that there is reasonable hope that the most of them will be converted to the infallible church, if in the place, where I baptized the 46 Indians, a permanent mission is established. The Indians, above all the Ottawas, are much inclined to accept the Catholic religion. The non-Catholics, with all their inexhaustible means, cannot make much of an impression upon the Indian. A striking example of this may be seen in the place itself, where I christened the 46 savages. A Protestant preacher has undertaken to gain the savages for his doctrine. He has spent almost nine years there, and is being amply supported by his co-religionists. Besides the 400 dollars, paid annual salary, provisions and clothing are sent him. But with the help of all these means, he has been able in the period of nine years, to win over only ten Indians to his relig-

ion. On the other hand, a Catholic priest, poor and despoiled of all temporal goods, but well supplied with treasures of truth and salvation, not only completely wins over 46 in the same place, and that in a few days, but secures the promise of many others to accept the Catholic religion, as soon as I shall come again to stay with them permanently. Nor has the Protestant preacher converted a single Indian in any other village of that region,—most likely because it does not belong to his calling! On the contrary, during a single missionary tour 46 Indians have been converted in the neighboring hamlets, and by far many more have given me their promise to become Christians as soon as I shall live among them. O, what a glorious triumph of truth we profess! Glory and praise be to the Good Shepherd who so lovingly looks after his lost sheep!

"A second reason for establishing a mission in this region, is the significant number of Catholic Canadians, who living amongst these savages and trading with them, are deprived of all spiritual consolation. Many of these, I know, have become almost savage themselves, but I hope, that when a priest lives amongst them, they will again be brought into the right path, like in many other places of our diocese. Their children, too, who are now growing up without instruction, will then have opportunity to go to school.

"Finally, the third reason is, that great crowds of Indians from Arbre Croche and vicinity winter in the region of the Grand River and thus, during the entire winter do not see a priest. However, if there is a mission established as now contemplated, the Christian Indians will have, from time to time, an opportunity

Der Unterzeichnete bezeuget, daß Jean Guindich ———
Baronet, Baron von Raffard im Reich ——— gebürtig,
 an der k. k. Universität zu Wien den vorgeschriebenen juridischen Lehr-Curs geendigt, und in
 den öffentlichen Prüfungen folgende Classen erhalten habe.



	in der 1ten Semestral- Prüfung.	in der 2ten Semestral- Prüfung
<u>Juni Jänner 1818</u>		
Die dem Rechte - alty Rechte - Lehren ——— und Einmündungslehre ———	ersten Classen mit honorig	ersten Classen ———
Die dem Naturalrechten ———	ersten Classen mit honorig	ersten Classen mit honorig
<u>Juni Jänner 1819</u>		
Die dem natürlichen Rechte ———	ersten Classen mit honorig	———
Die dem Römischen Rechte ———	———	ersten Classen mit honorig
<u>Juni Jänner 1820</u>		
Die dem österr. monarchischen Rechtslehre ———	ersten Classen mit honorig	ersten Classen ———
Die dem Römischen Rechte ———	ersten Classen mit honorig	———
Die dem Criminal- und Altschaffenslehre ———	———	ersten Classen ———
<u>Juni Jänner 1821</u>		
Die dem geschichtl. Alterthumslehre ———	ersten Classen ———	ersten Classen ———
Die dem synochristl. Kirchenlehre ——— und dem Josephin. Recht ———	ersten Classen mit honorig	ersten Classen ———

Sein Betragen war den academischen Gesetzen genußgemäß ———

Zu Urkunde dessen habe ich gegenwärtiges Zeugnis mit meiner Unterschrift und dem Siegel
 der juridischen Facultät bekräftiget. Wien den 21 des Monats August 1821

v. Noy-Humpp

k. k. Director

des juridischen Studiums.

of July a box of religious articles together with 1,100 florins, a present from some kind benefactors of his native diocese of Laibach, especially intended for him. This served only to confirm him in his resolution. The report of his trip, and plans for the future were much pleasing to the Bishop. But one thing to do before leaving, was a final, so to say, a farewell visit to all the missions, which he had established during his stay in Arbre Croche. Of this last visit he writes:

"About the end of July, I undertook my last missionary tour from this station. In a neighboring village of Arbre Croche, which is quite large, and now wholly converted, the Indians have built a small, neat church. I dedicated it on the first of August, in honor of God, to the name of St. Ignatius Loyola, and celebrated Mass in it for the first time. From there I continued my journey to Manistique, where I found everything in the very best order. All inhabitants, with the exception of one stubborn old man, are constant in prayer and faithful in the fulfillment of their Christian virtues. A young Indian woman from the North, came some time ago to Manistique with the resolution, to leave home and her pagan parents forever, in order to spend her life in Manistique as a Christian, after the fashion of the Indians there. I baptized this chosen soul on the 6th of August. From there I went to Little Detroit. In May, on the occasion of my first visit there, I advised the converted Indians to build a chapel, and

this time I had the pleasure to find a small bark-chapel, which I blessed in honor of God, on the 9th of August, to the name of St. Vincent de Paul, the founder of the Congregation of Missions. I also blessed a cemetery for the burying of Christians, the same as I have always done in other missions. On the 12th of August I baptized there three more Indian women. Before my departure, I gave the Christians a letter of recommendation to the missionary of Green Bay, requesting him kindly to accept the spiritual care over this congregation, and to endeavor or convert the remaining heathens of this village, inasmuch, as it is nearer and easier to reach Little Detroit from Green Bay than from Arbre Croche. Returning home I also landed on Beaver Island, where I found, however, but few Indians, because the most of them had gone to Canada to receive their presents from the English government. The church I found not yet completed, because the heathens of this Island are still hostile to the Christian religion and tear down what is built, and thus hinder the construction of the church. The Christians have, for this reason, come to the conclusion to leave the island and to settle in Arbre Croche. I approved of it, leaving word to the absent Christians, that I desire them to move to Arbre Croche. This was the condition of the mission on Beaver Island, when I last visited it. I then returned to my parish."¹⁹

¹⁹ Letter 25th, August 1833. Annals VII.

Chapter II.

*Baraga establishes a mission on the Grand River. He goes to
La Pointe, Wisconsin. His labors in St. Joseph
and La Pointe. Visit his native country.
His labors there.*

When Baraga arrived in Arbre Croche he found there his successor in the person of Father Simon Saenderl, Superior of the Redemptorists in America. Just as Baraga had surmised, the Bishop had turned the mission over to the Redemptorist Fathers, and on the 6th of August one priest and two lay brothers had arrived. Brother Moysius whom Baraga had brought along from Detroit, had been there over ten months.

Thus ended Baraga's missionary labors in Arbre Croche. During two years and four months, he had baptized four hundred and sixty one Indians, besides the eighty six at Grand River, five hundred and forty seven in all. Before leaving, Baraga gave the Leopoldine Society a résumé of his labors and the condition in which he left Arbre Croche and dependent missions.

The letter is dated August 25th, 1833. Among other things he says: "I am on the point of leaving Arbre Croche to take up my permanent residence in a new place, where Providence and my Superior, have destined me to establish a new mission. I am well aware of the difficulties with which this undertaking is beset, par-

ticularly in the beginning. Still I willingly and readily take upon myself all this disagreeableness, if even but few are snatched from eternal perdition, who would not have been saved if no priest had gone there. Perhaps, many of these heathens, who are in the beginning great enemies of Christianity, will be, in a few years, good Christians. The same as it was in Arbre Croche, where they are now all converted, but among whom there are many, who in the beginning gave little hope of conversion, now, however, are exemplary Christians. Perhaps there will be a like success in the new mission on the Grand River. May God grant it!"¹

Baraga's anticipation of great difficulties was not without good reason. He had observed on his exploration trip, that there was a Protestant mission with a resident minister. Although he had not met with success, for in nine years he had gained only ten followers to his religion, yet, as Baraga rightly divined, he could prove to be of much annoyance.

Sept. 21.—the tenth anniversary of his priesthood he stood at the mouth of the

¹ *Ibidem*, p. 17.

Grand River on his way to the new reservation.

On the 23d of September Baraga arrived in the place of his new mission. "I made it my first business, after I came here," he writes, "to call the savages to a meeting, announcing to them that I am come not as the first time, only for a short visit, but with the intention of remaining with them in order to instruct them and their children in the true and holy religion, as well as in everything else that is good and beneficial to them. The Catholic Indians were much pleased, the pagans showed themselves unconcerned, being neither against nor for it. The small minority, however, whom the minister, during nine years, had gained for his teaching, did not remain indifferent, but at the instigation of their false prophet, vehemently opposed my project of establishing a new mission in their village. After some parleying I spoke myself, and explained to them of what great an advantage a Catholic mission would prove to the inhabitants of this region. The foremost of the Protestant Indians, who was always their spokesman, did not know what to answer. He only maintained that he was not satisfied with the erection of a new mission in their village, but was unable to offer any obvious reason, so that even the simple savages could see how unreasonable his objection was. Finally he ventured to offer the proposition, that I better move higher up the Grand River, where there are also large villages, and that there I might establish my mission tent but not in their village. I at once perceived that the silly talker could neither substantiate his opposition nor take an explanation. I plainly told

him that he had no right to hinder the establishing of a Catholic mission in this village, in which there are already so many Catholics, and that the Catholic Indians have an equal right to permit their priest to build them a church, school, and house, as the Protestant had, to grant same privileges to their preacher. Then my adversary gave in and the dispute was ended. Thereupon we went to the place, which I had selected for my church and other buildings, and we designated the area of ground to belong to the mission.²

Content with the momentary victory, Baraga set about to establish himself, for the time being, as best he might. Purposely he had selected his mission site in the Indian reservations, because he believed that it might greatly influence the red man to accept the Christian religion. Hence he had to rely upon them for any possible accommodation. One of his former converts had during the summer constructed a log house, and this he placed at Baraga's disposition. Baraga fitted it out for a chapel, and at the same time opened a school with twenty-five Indian and four white children.

Among the white settlers on the south side of the river Baraga hoped to find a sufficient number of mechanics, who would put up his church. All efforts proved in vain; he resolved to go to Detroit. We give his own description of this fatiguing trip. He says, "Last month, (November) I travelled to Detroit to present myself to the Governor of the Territory of Michigan, and to recommend to him my mission. Himself I

²Letter, October 12, 1833. *Annals*, VII.

did not find in Detroit, but his Secretary assured me that it will please the Governor very much, that I have established myself among the Indians of the Grand River, and that, as soon as he shall have returned to Detroit, he will favorably consider my letter in which I had explained the condition of my new mission.

"Detroit is the capital of the territory of Michigan and also the See of my most reverend Bishop Rese. It is two hundred miles away from my mission, and the road extremely bad. I went there on horseback accompanied by an Indian. It took us seven days to make this painful journey one way. The return trip was even harder. I had hired in Detroit one carpenter, whom I need badly, and another laborer. We three had thus the use of one horse, while one rode the other two walked. The roads are so bad that often we sank knee-deep into the mud and only with difficulty made headway. During the last two days we found no house. At the last house we bought all the bread we could get, but it did not suffice for three persons during two days, and the last day we had nothing to eat. However we made merry and ran so much faster in order to reach home before night, where we found a frugal meal."³

With the help at his command, Baraga commenced work on the new church, October 14th. It progressed slowly. Two carpenters could accomplish but little during the short days of the approaching winter. But they worked day after day. Log after log was hewn four sided and placed in the structure. And surely the genius of Baraga demanded some archi-

tectural appearance to his new church! The corners had to be squared and made quoin-shaped. It took a long time to raise the walls to a sufficient height, and ready for the rafters. While the building was slowly going up, Baraga's spirits, although accustomed to hardships, came to the lowest ebb. His letters seldom betray the suffering which he was compelled to endure. About his present situation however, he says: "My condition, for the present, is very unpleasant and well nigh unbearable, and it will remain so, till my church, school, and house are built. If the timber proves to be as scarce here, as in Arbre Croche, I will be reduced to extreme misery. I am living in a miserable hovel, that resembles more an open milk-house than a dwelling. Notwithstanding the unfavorable season, we continue the work on the church and the house. I have only two laborers, but, although I must say it to their credit, that they work well, how little can two men do!"⁴

Baraga experienced four score of years ago, what a priest building a church, school or house, has to contend with to-day.

About the labor he says, "Since the first day here, I endeavored to obtain laborers. I wrote to different places to have them come here, and had almost hope of success, but in the end no one would come so far, because everyone had enough to do in his own locality. Finally, I found the two who now work for me, but for not less than one dollar and a half a day. To the carpenter, who came with me from Detroit, I pay, however, only one dollar

³ Letter to Leop. Soc., dated, Grand River, Dec. 1, 1833. *Annals* VIII, p. 25.

⁴ *Ibidem*.

a day, but must furnish him board, lodging, light and washing. It is hard to believe how high priced the artisans are. These three carpenters, whom I now employ, are not even skilled, but just about passable workmen. Master workmen demand commonly three dollars a day." And about the cost of material he continues, "The erection of a new mission, so far from the cities, costs enormously. I am building my church, school, and house as plain as possible, only of logs. Later, in the summer, if I receive sufficient means, I will have them plastered, after the fashion so common in America. But even these wooden buildings, hardly large enough for our purposes, cost more than big stone buildings in Europe. Not only mechanics but also materials, boards, nails etc., cost incredibly much money. And yet, such buildings are absolutely necessary to a missionary, even if he should have to pay for them himself, because without them it is impossible to open a successful mission."⁵

Numerous conversions gave Baraga great consolation and new courage for endurance. In less than ten weeks he added upward of one hundred souls to his flock. Attendance at school had also increased to thirty-eight. "O how anxious I am, soon to have a becoming church and a spacious, neat school! The founding of a mission in such a wild and distant country costs much, very much indeed! But, considered from a Christian point of view, all these expenses are nothing when compared to the great good accomplished. How many souls are saved from ruin, through the erection of a new mission,

who otherwise would have perished! And is not one immortal soul worth more than all the moneys of this world? Would not Jesus Christ be ready to be crucified anew, if it could not be saved otherwise? O that the temporal want of means may never hinder my progress in the conversion of these poor savages! I begin to fear this when I reflect on the great outlays, which are absolutely necessary in the establishing of my new mission. In this my anxiety and fear, I today appear before you, my dear benefactors* in my beloved fatherland, as intercessor in behalf of my poor savages, deserving of so much pity. I implore you with outstretched hands to have compassion on your unfortunate brethren in this part of the world, who are drifting upon the ways of blind paganism toward perdition. You have the great happiness of being christened, and of knowing God and of being on the way that leads to Life. Assist, as much as it is in your power, your pitiable brethren in this country, to obtain the same inestimable blessing!"

"I am not begging for myself or seeking my personal comforts. Those who know me are aware that I am satisfied with few things. However, when I see that only lack of money prevents me from attaining my end, succoring my beloved brethren, then I wish I were rich, in order that with such perishable treasures I may procure for them eternal life."⁶

Poverty did not have such disheartening effect upon Baraga as the disreputable surroundings in which he was compelled to live and move. Paganism, permeated by the vices of the whiteman, be-

⁵ Letter Dec. 1, 1833. Annals VIII.

⁶ Letter Dec. 1, 1833. Annals VIII.

came hideous and repugnant to the extreme." The savages are, as a rule, very much addicted to drunkenness, but they have not everywhere an opportunity to go, offering liquor in exchange for valuable pelts, so that the Indians in this neighborhood, and in this place particularly, are almost continually intoxicated.

LECTURIS SALUTEM!

Præsentibus hisce literis testamur, *D. Baraga Frederic.*
Trebinio-Hypo-Carniolum in C. R.
 Labacensi Scientiarum Lyceo prælectiones, *ex arabico diligentissime*
exceptæ, atque in examine
 publico *secundæ* semestris in classem *primam*
 relatum esse.

Mores quod attinet, legibus academicis *in primis conformes*
 exhibuit.

In quorum fidem has ei manu nostra subscriptas, et Lycei sigillo munitas dedimus.

Labaci die *1. mensis Septembris 1822.*

Vidi
Urbanus Affabloger
In Insul. Dr. Eccl. cath.
Labacensis Canonicus
 C. R. Studii *Theologia*

Director

Dr. Jac. Sypianoff
 Professor publ.

FAVORITE OF THE EASTERN LANGUAGES AND KNOWLEDGE OF THE CLASSES OF
 EASTERN LANGUAGES AT THE SEMINARY AT LABACH.

indulge in this vice, because they cannot always obtain liquor. But here on the Grand River there are so many fur-traders who follow the Indians wherever they

I have spoken to several of these depraved traders, who sell their own and the souls of these poor Indians to the hellish enemy. In answer I have received

only insults and threats. They hearken to my words even less than the rudest savage. In revenge they even bring more liquor to the savages, advising them strongly neither to listen to me nor to believe me. They also slander me as much as possible. Under such circumstances it is evidently difficult to hold missions and to convert pagans. However, against God there is no counsel! And yet the number of converts is steadily on the increase, and, through Baptism, many are received into our Holy Church.

"It is a terrible sight to see a savage in a state of intoxication, especially the women. They are then real furies. There are many Indian women here who have no noses. When I came here for the first time, I did not know how to account for it. Inquiring I learned that, when drunk, they attack one another like raging wolves and bite off each others nose. Others, again, have lost one or more fingers in like bacchanalian fights. The men attack each other with their large knives which they always carry with them. We often hear of murders perpetrated in drunkenness. My life is here in danger. Every evening I must carefully and securely bar my doors to guard against a visit of these monsters.

"A few days ago there were many drunken savages in our village. A fur-trader had brought them such quantities of whisky that they kept on drinking four days and four nights. Our Christians were much saddened at this and were in danger themselves. One of my best men almost lost his life in those unlucky days. A drunken wretch came to his house and spoke terribly against religion, and finally wanted to stab him with his

knife. Only with greatest difficulty the Christian Indian averted the calamity. During these same unhappy days I had myself a nocturnal visit from these inebriated savages. While they were yet a great distance from the house, their terrible shouting aroused me from sleep. When they came to my door they tried to enter and shouted terribly, but I could not understand anything they said. I remained quiet, trusting in the Providence of God. When they realized that they could not get in, they went away howling. Now, when I notice that there are drunken savages in the location, I lock my door as soon as it gets dark.

"In Arbre Croche I had no such unpleasantness and dangers to face, because almost all the Indians there are converted and the few pagans still there are harmless. Nevertheless, I have never repented that I have come here, because Arbre Croche is better cared for by my successor, the judicious and zealous Father Saenderl, than it was under my charge. Besides I have the consolation of knowing that, by the help and grace of God, many have embraced Christian religion, and now lead exemplary lives, who formerly had no idea of Christianity." Such noble, inspiring words could be penned only by men like Baraga; men self-sacrificing for the betterment of their fellow men and the glory of God. Many a one would have abandoned the field under so extremely difficult circumstances, but Baraga held out! For what? Gold, honor? This is his own answer; "Were it not for the ardent desire and the fond hope I cherish that some unhappy souls, now groping in the ways of paganism, which leads to perdition, shall be saved,

nothing in this world could induce me to stay here, where heathenism, with all its vices, is so deeply rooted, and where before me, no missionary has ever endeavored to root it up."⁷

Baraga met the anticipated difficulties in full. He applied himself all the more to labor and above all to prayer. At no time do his letters betray so great a spirit of prayer as those written from the Grand River. In one of them he earnestly requests the prayers of his Austrian benefactors for himself and for the success of his mission. The winter of 1833-1834 was a mild one. The sugar-making season therefore came early. On the 26th of February some Arbre Croche Indians came to the village with the invitation to visit them, in their winter camp, about a day's journey distant. Baraga did not hesitate but undertook at once the tedious journey through swamps and trackless forests. He was as he states himself deeply repaid for the wearisome journey by the hearty reception accorded him by his much beloved former children from Arbre Croche. The earnest and zealous practice of their religion edified him. In the center of their sugar camp they had even erected a temporary chapel. There they assembled daily to perform their devotions in common. They now also made use of the opportunity and went to their Easter duties. Fifteen Indians were even permitted to receive first Holy Communion. Another day's journey farther were some more Indians, at a place called Mash-Kigong. Baraga went there principally to visit two, old, sick Indians. At the same time, as all the In-

dians, of whom only 30 were Christians, promised to accept the Christian religion, upon their request, he selected a site for a new church, which he hoped to dedicate in honor of St. Joseph.

The mission building at the Grand River was in the meanwhile going toward completion. It was a combination of church, school, and house, all under one roof, 50 feet long, 30 feet wide, and 12 feet in height. Contrary to his calculations, Baraga was able to dedicate it much sooner than he expected. He says: "I had hoped to dedicate this new church to the honor of the Blessed Virgin on Pentecost Sunday. However, through the special efforts of my carpenters and the blessing of Heaven, I was able to dedicate it on the 20th of April. It is not as yet completely finished, but we can with decorum hold our services in it. The dedication day, being the third Sunday after Easter, was really the most solemn we have yet seen in this mission. It was a beautiful spring-day. The serenity of the firmament harmonizing lovely with the joyous festivity. The usual hour for services we walked with happy feelings, in solemn procession to the church. An Indian carried ahead of us the peaceful banner of the cross and planted it in front of the church. Quite a number of pagan Indians and Americans, of whom the greater part profess no religion, followed the procession to witness the dedication ceremony, a thing never seen here before."⁸

On the 13th of June Baraga paid another visit to Mash-Kigong, or St. Joseph, as he named it. "The Indians of

⁷ Letter Feb. 1, 1834. Annals VIII., p. 29. et seq.

⁸ Letter 24, May 1834. Annals VIII.

this place anxiously expected me. I have visited this place which the Indians call Mash-Kigong, several times before. Although there are many Christians here, there are yet many pagans who will per-

ans work on their church. While I was with them I daily read holy Mass in an Indian house and immediately after Mass they all went to work refreshed and cheered up by religious consolations. I

LECTURIS SALUTEM!

Præsentibus hisce literis testatur, *A. D. Baraga Fridericum*
Carmel. Steffiniens _____ in C. R.
 Labacensi Scientiarum Lyceo *prohibitione ex universa Theologia morali*
per diligentem ræcipisse _____, atque in examine
 publico finali in classem *eminentem primam* _____
 relatum esse.

Mores quod attinet, legibus academicis *in primis conformes*
 exhibuit.

In quorum fidem has ei manu nostra subscriptas, et Lycei sigillo munitas dedimus.

Labaci die *30.* mensis *Augusti 1824.*

Vidi
Michael Aschberg
S. Theol. Dr. Euseb. A. Heudell
Labacensi canonico
 C. R. Studii *theologiae*
 Director.

Josephus Dagerin
 Professor publ. ord.
Theologiae moralis.

FACSIMILE OF BISHOP BARAGA'S CERTIFICATE OF MORAL THEOLOGY AT THE SEMINARY OF LABACH

haps be converted by and by. At the time of my last visit, last winter, we had selected a site where the new church shall be built, and this time I had the consolation of seeing with what zeal these good Indi-

baptized on this occasion ten, mostly grown up Indians, who had been preparing for the holy baptism, since my previous visit." "

" Letter June 26, 1834. Annals VIII

The Grand River region had many settlements of Indians, but they were usually far apart. Baraga found it therefore difficult to visit them often, which was necessary to effect conversions. All summer he went from village to village. His success must have been remarkable, for already the 26th of June, he writes to the Leopoldine Society: "With heartfelt satisfaction, I make known to you that considerable progress has been made in the conversion of the poor pagan savages of this new mission, and that there are ever new hopes for advancement. I have firm hopes of bringing to the fold, through the Sacrament of Baptism, many pagans from this village as well as from other outside places, within the precinct of this mission."

In September Baraga made a two days' excursion up the river, in order to reach a small village of only five or six wigwams. He had sent there, during high summer, a well instructed Indian, who prepared the way for him. Some he found well disposed and others stubbornly resisting the grace of conversion. Four whole families, men, women and their children, were christened.

The last trip of the season he made to Mash-Kigong. Of this visit he says: "Every time I come to this mission I experience much joy and consolation, when I observe the great zeal which these good Indians put forth in the exercise of the Christian religion. At this season they are not all at home. They are scattered over the country to make more successful chase upon the wild animals, whose valuable pelts they exchange with the fur traders for clothing, guns, and other necessities. Some are four and even six

days' journey out from the village. Notwithstanding the distance and wearisome roads, they all came in on the day appointed, to the place where the chapel of St. Joseph stands. I was much edified at their zeal, when upon my arrival, I found them all assembled." He had here five baptisms, one of which deserves special mention. A girl of seventeen years asked to be baptized. Her father was a stiff-necked pagan and very much embittered against the Christian religion. When therefore his daughter asked for permission to go to Mash-Kigong, he surmised her intention. Only after repeated asking he abruptly granted her request saying: "Go then, but do not be so foolish as to become a Christian. But if in spite of my forbiddance, you become a Christian, you have nothing else to expect but that I will cut off both your ears." Baraga hearing this, earnestly asked her if in spite of that threat she wished to become a Christian. And she firmly and emphatically declared that she had resolved to become a Christian. Baraga christened her on the day of his departure. Closing this narrative Baraga says: "What lot has befallen this Christian heroine. I do not know yet. Meanwhile she is determined to suffer all for the Christian religion. Considering her holy disposition, she will, the more she suffers, have the greater advantages. Every Christian heart must feel that one single such happening outweighs all missionary toil."¹⁰

Nov. 3rd, Baraga writes: "I have now concluded my missionary visits. The greater part of summer and fall, I spent, as usual, on mission tours, which are ab-

¹⁰ Letter November 3, 1834. *Annals IX.*, p. 45.

solutely necessary for the conversion of Indians, living in remotest villages, and for their encouragement to persevere in their religion. These mission tours are fatiguing in themselves, but more so at this late season. The nights are becoming cold and one is often obliged to sleep out-doors. But the spiritual gain, by far, outweighs the sacrifice. For, when I see that inmost anxiety of the savages, who live in distant places, awaiting the arrival of the missionary, and again when he leaves, that childlike request to come soon again, then I forget all the difficulties of traveling and gladly set out, when the time appointed for the visit comes. Until next February I shall not go on any missions, because at Christmas all outside Indians come here for the feasts, and in February, if God grants me life, I shall again visit them in their sugar camps."

At Christmas the Indians flocked to Grand River, just as Baraga expected, from all parts of the surrounding country. "Some of the Indian winter habitations are three to four days' journey distant from this mission. Notwithstanding this great distance, and bad roads, almost all came to Grand River to go to confession, and to assist for a few days at holy Mass. Among them were also old feeble and sickly people. Even children of ten to twelve years came many days journey to attend the Christmas festival. Their example so touchingly reminds us of the twelve year old Child Jesus, whom these Indian children so lovingly imitate."

By the treaty of Fort McIntosh, negotiated January 21, 1785, the first portion of Indian land situated in Michigan passed into the possession of the United States. After that, treaties followed in

quick succession. Under the treaty, at Chicago, September 26, 1833, the last foot of ground south of the Grand River, was ceded by the red man to the ever encroaching power of the government. No wonder that the Indians became anxious for their native soil, particularly those who, by the influences of Christianity, have learned the white man's way, tilling the soil and earning a livelihood after his fashion. Baraga, more than any other man, deserves credit for this transformation from drunken habits to honorable thrifts. Among the Indians of Arbre Croche his word sufficed to banish all intoxicants, and on the Grand River, despite all obstacles placed in his way, his influence, even among the pagan savages, could not but be felt. The non-Christian Indian, by nature of keen observation, could see for himself, that his Christian brother was living more prosperously than he. Whence the difference? The one followed the Black-robe, the other the whisky peddler. The answer was plain. No wonder, therefore, that Baraga's power over the red man was in the ascendancy.

In the spring of 1834 rumors, as to the removal of the Indians from their reservation, became rife. Baraga did not hesitate to make his position clear. He writes: "Since some time they again strongly speak of the Government's plan to remove all Indians from civilized states and territories of this Republic into a district on the western side of the Mississippi, assigned to them for a common reservation. If this happens my Indians will have to go too. My Christians are much saddened by the rumor, but I have consoled them and given them the as-

surance, that I would never leave them, even if they were relegated to the most inhospitable corners of the country, as long as they remain banded together, provided my Bishop allows me to go with them. This is my sincere wish and my actual resolution. Since I have, with so much difficulty, learned the language of these savages, and perfect myself in it daily, I am determined to consecrate the rest of my days to the Indian missions, to follow them, no matter whither they are ordered to go, as long as it is the will of God, which will certainly not fail to reveal itself through the mouth of the Bishop, constituted by the Holy Ghost."¹¹



RT. REV. FREDERICK REST.

In consequence of persisting rumors, the Ottawas assembled on the Grand River, in summer 1834, in a grand

council. We give Baraga's own pen picture of it. "They came from all directions and gathered in this place, because it is the most important of this entire region. They gathered in open air, having selected a small round valley for the purpose. In the centre of it several fires were kindled and every here and there tobacco and fire were scattered; also a large kettle of sugared water was placed conveniently. At the entrance of the valley, they planted a large flag. After these preparations had been made, a sign being given, the Indians came from all sides walking gravely and silently. Squaws and children were not present. Silently taking their places they formed a circle and lighted their pipes. They remained for a long time without speaking a word, like once upon a time the friends of Job. At length one arose and said: "Now, my brothers, why have you come here? What is your intention? Come, speak!" Then the orator from Arbre Croche, a venerable old man, and an exemplary Christian, arose. He passed around shaking hands with each Indian of this locality. After the exchange of manifold salutations and customary introduction, he declared that all the Indians from Arbre Croche are decided never to sell their lands to the government of the United States in order not to superinduce misery upon themselves and their children.

"Upon concluding his speech he handed to the head-chief, of this place, a string of glass beads, gathered on a green piece of ribbon. Dead silence followed. The chief passed the beads to his next neighbor and so on it went from hand to hand, through the circle. After another long

¹¹ Letter May 24, 1834. Annals IX.

pause, many arose, one after the other, walking toward the speaker and communicated to him, secretly, their sentiments in the matter. The latter then arose and went to the Indians of Arbre Croche and shook hands with them. He then declared that they too, are determined never to cede their lands. Speeches followed from both sides, and they remained in council the whole day."

The common methods of the government in acquiring lands from the Indians are well known. Treaties, to suit the buyer, were drafted in Washington and transmitted to the resident agent, whose duty it became to obtain the assent and the signatures of his charges. On the Grand River it became evident enough, after the last Grand Council, that neither the assent nor the signatures would be obtainable, as long as they remained under the moral influence of Baraga.

For those reasons some writers maintain that Baraga was expelled from the Grand River. We do not doubt that the Indian Agent made use of all means at his command, fair or foul—Indian Agents are renowned for unscrupulousness—to bring about the removal of Baraga, especially, if he considered him the cause of disturbances among the Indians, and a person, who most likely would thwart the plans of the government. If the Indian Agent succeeded in his designs, he did so only by connivance of Bishop Rese, who, in order to avoid friction between the government and the Church, might have used diplomacy in supplanting Baraga by Viszoczky, knowing that the former would not yield an inch of what he considered absolute justice and right. That Baraga was, thus, morally driven away

may be conceded; but we are equally certain that no edict of the government or its agents, removed him from the Grand River Mission. Baraga's character is sufficient guarantee for the veracity of what he says or writes to the Leopoldine Society, dated Detroit, February 20th, 1835.

"In the present month, February, a sudden, but for me a happy change has taken place in the mission of the Blessed Virgin on the Grand River. Father Andrew Viszoczky, came with permission of the Bishop, to me to the Grand River, with a secret desire to remain in the mission, if our Bishop should approve of it. He surprised me very much, confiding this wish to me. Having some business to transact in Detroit, I promised to speak about the matter to the Bishop, and to abide by whatever he should see fit to command me. The Rt. Reverend Bishop was much pleased when he saw me, and at once assured me that it is perfectly satisfactory to him if Father Viszoczky remains in the mission on the Grand River, and that he will take me in the spring, as soon as navigation opens, to the North, where I shall start a new mission. You can imagine what great joy the words of the good Bishop gave me when he said that he had selected me for the establishing of a new mission."¹²

Father Andrew Viszoczky, who succeeded Father Baraga in the Grand River Mission, was born at Wallendorf, Hungary, A. D. 1796. Upon completing his theology in the Pasmaneum, he was ordained priest October 20, 1821, for the native Diocese of Zips. He spent twelve

¹² *Berichte der Leopold. Stiftung*, IX., p. 48.

years in the cura animarum before coming to America. Leaving his native country on the 12th of May, 1833, he reached Detroit, Michigan, October 20th, of the same year. On the 14th of November he arrived at his first mission, Sainte Claire, on Lake Huron. About this he says: "I found a small log chapel and a room; one poorer than the other. Rats and mice are my companions. I have no schools, no school teacher, no sexton and no Mass servers. I have absolutely nothing. And still in all this poverty and want, I find myself at home, and by the grace of God, satisfied, yea, more satisfied, than I was in my fatherland."¹³ Truly a worthy successor to Baraga!

Baraga, upon his removal from the Grand River, spent the remainder of the winter in Detroit, ministering, under the direction of the Bishop, where his services were most needed. "It appears to me strange, he writes, to be in a congregation of whites. I am content here, and for that matter, much more comfortable than in the Indian missions, but I feel like a fish on dry land. The Indian missions are my element. I could live comfortably, but not in peace and content, if I did not go any more on Indian missions. I have acquired the Indian language quite well, but hope to perfect myself in it, hence I am determined to spend the rest of my days, if God wills, on Indian missions. The Indians on Lake Superior are commonly called *Chippeway* Indians. Their language is similar to that of the Ottawas. I am longing for Lake Superior. Many, I hope, will be converted there to the Christian religion and find in it their eternal salvation. Oh, how the thought ani-

mates and elevates me! would that I had wings to fly over our ice-bound lakes so as to be sooner among those pagans!"¹⁴

While at Detroit he had received a box of church goods, which made his spirits even more buoyant. "Oh, how the good Indians will wonder and rejoice when they see these beautiful things in their church!" At last, with the opening of the Lake navigation his ardent desire should be gratified. On the 8th of June he left Detroit. We give his own narrative of the voyage:

"After a long and, on account of lack of opportunity, often interrupted journey, I finally arrived, on the 27th of July (1835) in the place, where with the help of God, I expect to establish a new mission. This place is an Indian village, where from time to time also Canadian traders reside, who traffic with the Indians. It is situated on a very pleasant island, on the south shore of the immensely large Lake Superior. This lake is the largest inland sea of the world—with the exception of the Caspian Sea—being four hundred and twenty American miles long and one hundred seventy miles wide and lies six hundred and thirty feet above the Atlantic ocean. Its depth is in many places literally unfathomable. English engineers have tried all possible ways to measure its depths, but in many places could find no bottom.

"The place, where I now reside, called La Pointe, is seven hundred and forty miles from Detroit, and quite far to the North. I traveled on this lake in the month of July, the hottest month, and yet some mornings it was so cold

¹³ Annals IX., p. 43.

¹⁴ Letter dated Detroit, March 13, 1835. Annals IX.

on the water, that I was obliged to put my coat over my cassock and wrap myself into my cloak in order not to freeze. On the 7th of July, ice, to the thickness of the back of a knife-blade, was found along the shore of Lake Superior. Now, however, in August we have very hot days; but the winter here is said to be very long and severe.

"I left Detroit about noon of the 8th

in the beginning of June, and is now in Ohio, where the Fathers intend to establish a house of their Order. I represented to the good Indians that their brethren at Lake Superior, who have never yet seen a priest, are in greater need of spiritual help than they, and that another missionary will certainly soon come to them. This quieted them a little.



CHURCH OF ST. JOSEPH AT LA POINTE, WIS., BUILT BY BISHOP BARAGA.

of June, and at four o'clock in the morning of the 10th, I arrived at Mackinac although these two places are over 300 miles apart, so rapidly do steamers run in this country. In Mackinac I remained several days and used the opportunity to pay a visit to the Indians at Arbre Croche. They were very much pleased to see me again and wished to keep me in their mission, because the Reverend Father Simon Saenderl had left Arbre Croche

"I returned to Mackinac again and waited there for Bishop Rese. However, he was so busy at Detroit, that he could not come, and wrote that he could not come to Mackinac before the beginning of August. So I continued my journey and arrived at Sault Ste. Marie on the 4th of July. Father Francis Haetscher, of the Congregation of the Most Holy Redeemer, is stationed there, but was leaving that same day for Ohio and did not know

whether or not he would return to the Sault.

"On the 10th of July I left the Sault on a trading vessel, and after a wearisome voyage of *eighteen* days arrived at La Pointe, where the good inhabitants received me with great joy. For many years they have longed for a priest, and begged to have one sent to them, but on account of the sad want of priests in our poor diocese, their wish could not be gratified. Hence, their great joy, when they saw a priest approach their village.

"Truly the want of priests in our diocese is a pitiable one. Would that some zealous priests of my fatherland resolve to come to this wilderness, to rescue from ruin these scattered pagans whom one priest alone cannot visit. Would it not sufficiently repay, to work and to suffer much, in order to save even one soul! But here souls are saved not by ones but by hundreds. Any priest, who would come here, could with the help of God, save hundreds of souls, if he had but little of missionary zeal.

"From Sault to La Pointe is considered to be three hundred and thirty American miles, and my nearest priest-neighbor is now so far distant. When I came here, and noticed the good feeling of my people, I immediately began to encourage them to commence the building of a church. They at once started to work with such energy, that, in seven days the church was so far completed, that I could bless it this 9th day of August (1835), and also read Mass in it. I dedicated it to God in the name of St. Joseph, this powerful intercessor with God. The building is strong and durable, though constructed only of hewn logs, according to American

fashion, and it is large enough to accommodate the people here, being fifty feet long, twenty feet wide and about eighteen feet high, surmounted by a pretty high steeple, containing a small bell which I had cast in Detroit.

"The number of my catechumens is considerable; they all ardently desire Baptism, which they will receive as soon as they shall be sufficiently instructed. On the 2nd of August I baptized twenty-five more fully instructed Indians who already had some knowledge of religion, and also some children. Between the 3rd and the 9th of August, twenty five others received holy Baptism.

"This week we will begin with the building of my house in which there will be a spacious room for school purposes. I am very much contented, and cannot sufficiently thank God that everything goes so unexpectedly well with the establishing of a new mission, although I am now wholly without temporal means. After defraying the expenses of my trip, I have three dollars left. Our most Reverend Bishop could not give me more, for he is so heavily in debt for the Cathedral in Detroit, and the church in Green Bay, besides so many other expenses, equipping schools and other institutions in Detroit, that he expends all moneys for those purposes. Had I not found the people here so good, I could accomplish nothing. However, this cannot go on thus, I see it clearly. The Indians are very poor; the soil unproductive, because the climate is unfavorable to agriculture. The necessary clothing, which they obtain from Canadian traders in exchange for pelts, so very expensive on account of the distance

which it has to be brought. It grieves me to see their children running around, naked. Their parents would gladly clothe them if they had means to do so. How much would it recommend the missionary and his religion, if he could clothe these poor creatures, even a little! O how gladly would I do it, if I could! On the Grand River and likewise in Arbre Croche, I have done so because I had abundant means, but at present I have nothing.

"Ninety miles from here is another Indian village, called Fond du Lac, where there are also many Indians, who wish to accept the Catholic religion. Through a pious fur-trader they have heard of religion and the priest, and now wish to see one also in their place. As soon as I shall have attended to the most necessary affairs of this mission, I shall go there, so God wills, and spend a couple of weeks with them, in order to bring them, through faith and Baptism, to the fold of Christ's faithful sheep.

"I am told that in the neighborhood of Fond du Lac there are many other Indians, who often express themselves that they, too, would accept Christian religion, if there was a priest at Fond du Lac to teach them and their children. Moreover, in the interior, towards the northwest, there are multitudes of Indians, still walking the road to eternal perdition. Alas! Is it not extremely sad to witness, how many souls sustain eternal loss and only for the lack of priests! Why do not some Austrian priests make up their mind to come to the assistance of these poor pagans? Would to God, that some would come to me; I could certainly obtain good places for them. Lack of the knowledge

of languages should not deter them from coming here, they would soon learn them. Let us pray to the Lord that he may send laborers to his vineyard!"¹⁷

During the entire month of August Baraga busied himself with the instruction of converts. To make the occasion of Baptism more solemn, he baptized only on Sundays. This proved to be a great edification to the Indians and gave from week to week, a new increase in the in-



REV. FR. PETER PAUL FIEBIG, BISHOP OF ST. PAUL.

struction class. He baptized eighty six during August. All this while, he could not forget what had been told him of the bright prospects in Fond du Lac. Having disposed of the last catechumens, he availed himself of this opportunity, and journeyed to Fond du Lac. Conditions there agreeably surprised him. Apprised

¹⁷Letter, August 10, 1847, Vol. IX.

of his coming the Indians gathered in the spacious dwelling of the French trader, who had been instrumental in instructing them. "As I entered the house," said Baraga, "they all knelt asking for the blessing which I accorded to them from the bottom of my heart. I thanked God for the great grace which he had given to them, and I also thanked the good man who by his good counsels, had laid the foundation to their conversion. This man, who makes such an honorable exception among all the fur-traders of this country, is a Canadian Frenchman, by the name of Pierre Cotte. Over thirty years, he has been fur-trading among the Indians of this section, and speaks their language perfectly well. By a graceful chance a copy of the Ottawa prayer-book, which I had printed in 1832, in Detroit, fell into his hands. Upon that he commenced to invite the Indians of the location to his house and sang the hymns, found in the book, to the well known French airs. The Indians found that so nice and pleasant that they came every evening and stayed often till midnight, yea, several times till day break, listening and singing with him. Noticing their zeal he did not confine himself to the singing of hymns, but commenced to instruct them in Catechism, which had been added to the prayer book, and also recited to them the morning and evening prayers, which they soon learned by heart."¹⁶

Thus many of the Indians who were attending Pierre Cotte's concerts and lectures, were actually well enough prepared to receive baptism. Baraga baptized twenty-one of them on the 6th, and thirty on the 9th of September.

¹⁶ Letter September 28, 1835. An. IX.

During the month of September, he had christened sixty-two. He exclaimed: "God be thanked a thousand times! A considerable number of pagans of this new mission has been received in to the Church, namely, one hundred and forty-eight. And may God grant that all, or at least the greater number of these converts may reach Heaven! What a consolation for me on the day of Judgment!"

The winter came early. On the 22nd of September the first snow made its appearance. He was wholly unprepared for it. The winter clothes which had been sent to him from Detroit failed to arrive. I have read a letter—written by Father Baraga to the Rt. Reverend Rese in which he complains, that his winter clothes, which he had sent him, had not arrived yet, that he is exposed, with his light summer clothes, to the rigors of the northern winter."¹⁷ But this did not check his ardor. With accustomed eagerness he took up the instructions and devoted his spare time to writing. Early in the winter he baptized thirty-three more. He particularly mentioned among these a squaw "who is about a hundred years old. She does not know her age, as Indians seldom do, but she knows, from personal experience, events which happened, according to an old Canadian, who has lived on this Island over fifty-three years and has heard spoken of then, as a century ago. This good old woman was exceedingly happy after she was baptized. She is a good-natured creature and lives as innocently as a child. I confidently hope that she will die in her baptismal innocence. Three

¹⁷ Letter of Joseph Prost, C. SS. R., November 12, 1835. An. IX., p. 66.

of her grand children were baptized with her and her youngest grand child, a man of forty, was christened on Christmas."¹⁸

Whole families accepted Christianity and were baptized at the same time. Baraga says about them: "Such baptisms vividly recall the first Christian era when the Apostles baptized whole families at once. The father to the right and the mother to the left, with her baby on her arms, together with four or five children, they all receive the great grace of holy Baptism. O what a joyous purchase! How meritorious!"

On Christmas 1835 Baraga had several such christenings. "The preparation of catechumens who were baptized on Christmas cost me a great deal of exertion. They wintered in the woods, three miles from my house. To instruct them better I walked to them every evening, for an entire month, and upon giving them a sign, with a small bell, they gathered in a more spacious hut. Besides the severe cold, which prevailed during the month, I endured the inconvenience of giving the instruction at night, because they spent the day in fishing and trapping. As a rule, I gave them a long instruction, and on account of that came home late. However, I have done it with pleasure and felt greatly recompensed for it, because on Christmas day I baptized twenty-two pagans; all, except two, being adults, able to answer the questions themselves. There should have been twenty-five, but three will be christened on New Year's day. Thus I have already one hundred and eighty-four Baptisms recorded in the Baptismal register of this new five month old, mission."

¹⁸ Letter December 28, 1835.

On account of the extremely long winter Baraga found time, aside of the missionary labors, also for literary work. He wrote: 1. The Meditation on the four last Christian truths, in the Slovenian language. 2. History, Character, Life and Manners of the North American Indian, in German. Both these books were published in Laibach, by Anton Clemens, and the latter also translated into Slovenian.¹⁹ 3. A Prayer book in the Chippewa language. 4. The Life of Jesus Christ, also in Chippewa. The last two were printed in Paris.²⁰

It may be interesting to note what kind of postal service Baraga had while at La Pointe, Wisconsin. He writes about a letter which he had sent to the Leopoldine society, the following: "It is just three months since I sent in my last report. This uncommonly long interval is not due to my negligence, but more to the lack of opportunity to send the letters. We have no post office here and in the winter not even an opportunity to send off our letters, but we must send expressly a messenger to Sault Ste. Marie; from there another goes to Mackinac, and from there a third to Detroit. One cannot travel in winter, from here to Detroit—a distance of seven hundred and forty American miles—except on foot. Thus our letters, must be carried by messengers to Detroit, from where mail goes out regularly, winter and summer. Our letter carrier will leave here on the 14th of January 1836, and most likely our letters will not reach Detroit before the first of March."²¹

¹⁹ Dr. Vencina, Life of Baraga.

²⁰ Letter June 17, 1836. Annals. X., p. 42.

²¹ Letter Dec. 28, 1835. Annals X.

At last, Baraga's fervent appeals to the agents of the native-Chinese found an echo. Father Francis Pierz, a secular priest, arrived at Detroit on the 18th of

to spend the winter at Lacroix, a subordinate of Abbe Choche.²² Baraga was anxiously awaiting his compatriot. To place the Fond du Lac mission, for



MR. AND MRS. FRANCIS PIERZ, AT THE HOME OF THE WORTHY
GEO. ALLEN, UNDER THE WINDMILL AT FOND DU LAC, 1858.

September, 1835, and was assigned to Baraga as assistant in his Lake Superior Missions. Unfortunately he could only reach Mackinac by boat and was forced

which Pierz was destined, in good order, Baraga went there on the 26th

²² Letters of Father Pierz, *colored Letters*, May 1, 1837. *Annals*, X.

of May, and remained there two weeks. "I found the Indians in the best of order. It is admirable how these poor Indians can keep their religion without having a missionary among them. I hope, however, that they may get one yet this summer, for the Rev. Father Francis Pierz who wanted to come to this region last fall, but for lack of traveling opportunity had to winter in Arbre Croche is destined for the Fond du Lac mission, where the good Indians, being informed of it, are expecting him with great anxiety. Doubtless, he will be able to do a great deal of good among them."²³

This was never to be, as events proved afterwards—On this occasion Baraga baptized fourteen Indians, among them a chief. This made a total of two hundred and thirteen—on his baptismal Register. And by the eleventh of August this number of converts had been increased to two hundred and fifty five. No wonder that Baraga's solicitude grew with the number of his converts. Particularly at La Pointe, where the church so hastily built within a week, was wholly inadequate to hold all who came to attend divine services. There were no means on hand, however, to enlarge it, and Baraga resolved to make an appeal, to his country men and his benefactors, in person. He concluded to go to Europe. "This mission," he writes, "surpassing all my expectations, has become so large, that I am confronted by the pleasant and consoling necessity of enlarging our mission church, for, outside of the newly converted Indians and half-breeds there are also many French-Canadians here, who are all Catholics and regularly attend church on Sundays, and

many are compelled to attend at Mass in front of the church door or below the windows, the church not being large enough to hold them all. Fortunately, circumstances prevented me from completing the church inside, hence the enlarging of it will not cost much. If God grants me life, and I return from Europe safe, I expect to complete the church."²⁴

Baraga left La Pointe September 29, (1836) and arrived in Detroit, October 15th. Here he spent a week waiting for the letters of recommendation which Bishop Rese was busy preparing to the Societies for the Propagation of Faith at Paris, Lyons, Rome, Naples, Munich and Vienna. He arrived in London on the 1st of December. In Paris he remained almost two months, superintending the printing of the two books, which he had written the winter before. Here he also met his widowed sister, Antonia de Hoeffern, who had gone to Paris to acquire French, preparatory to devoting herself as a teacher in the Indian Missions. She came with her brother to La Pointe, but after spending two years there, her failing health compelled her to return to Laibach. At her parting, Baraga gave her the following token of his love, being an acrostic of her name and being written in the languages Baraga spoke.

*Angel Boshji najte vedno spremlja,
Nie verlasse Dich des Himmels Schutz;
Tuta sis et salva in aeternum,
Observez toujours la Loi de Dieu,
Nuovo sempre sia il Vostro zelo,
Imitate the Saviors holy life,
Angwamisin, mino bimadisin,
Mission Zum hl. Joseph in N. America,*

²³ Letter June 17, 1836.

²⁴ Letter August 11, 1836.

in Juli, 1839, Dein Dich ewig liebender Bruder, Friedrich Baraga, m.s. pr.

From Paris Baraga went to Rome, thence to Vienna, where he arrived April 17, 1837. He paid a brief visit to his native province, Carniola. In Laibach and other places he preached in the Slovenian and German languages to immense multitudes. In Doebernig, in the church of St. George, where he had been baptized, he was so overcome by the sweet recollection of the happy moment of Baptism, that renewing with greatest fervor his baptismal vows, he knelt almost a whole hour at the font, where forty years before he had received the sacrament of regeneration.²⁵ In Vienna he gave the directors of the Leopoldine Society a more explicit account of his mission. He was also received in audience by the royal family and was dined by the renowned Prince Metternich. Abundant donations, in money and church goods, came to him from all parts of the Austrian Empire. The purpose of his journey had been amply accomplished. On the 24th of May (1837) he left Havre on a sail boat. It took him fifty days to cross the Atlantic, arriving in New York, July 12th. More annoying were the difficulties which he experienced with his church goods freight. On account of which he was delayed for several days in many places. He arrived at La Pointe on the 8th of October. Too late for any work on the church. He therefore devoted himself during the winter entirely to the instruction of Indians.

Early in the spring the enlargement of the church was commenced, and con-

tinued all summer. "The completion of this church particularly inside has taken away considerable of my time, for I had to be present the most of the time, first to lay out the work and to encourage the men working. Workmen in this country are very expensive, and besides difficult to be had. For this reason I *myself* had to help, especially when we were furnishing the church. Thus after much worry, exertion and expenditure we succeeded in completing this mission church on the 1st of September, to the general joy and admiration of my Christians.

"It is built of wood, of course, but the inside, being plastered and white washed it appears as if built of solid masonry. The eighteen oil paintings which represent the Birth, Death and the glorious Ascension of Jesus Christ contribute magnificently to its decoration. Indeed, they not only serve as decorations but facilitate the instruction of Indians in the mysteries of the religion as well as in the life of the Redeemer. The large picture over the altar painted by Langus in Laibach is an excellent representation of St. Joseph in his workshop. The holy Virgin Mary is seated on one side, while the Infant Jesus looks on at his foster-father working. It is especially fitting for an Indian mission, because the Indians are naturally indolent. Missionaries are often compelled to animate them to work, and a more sublime example of industry, than the Holy Family, we could not place before them."²⁶

In the month of July, Baraga had the pleasure of a visit from Father Francis Pierz. He was on his way to Grand

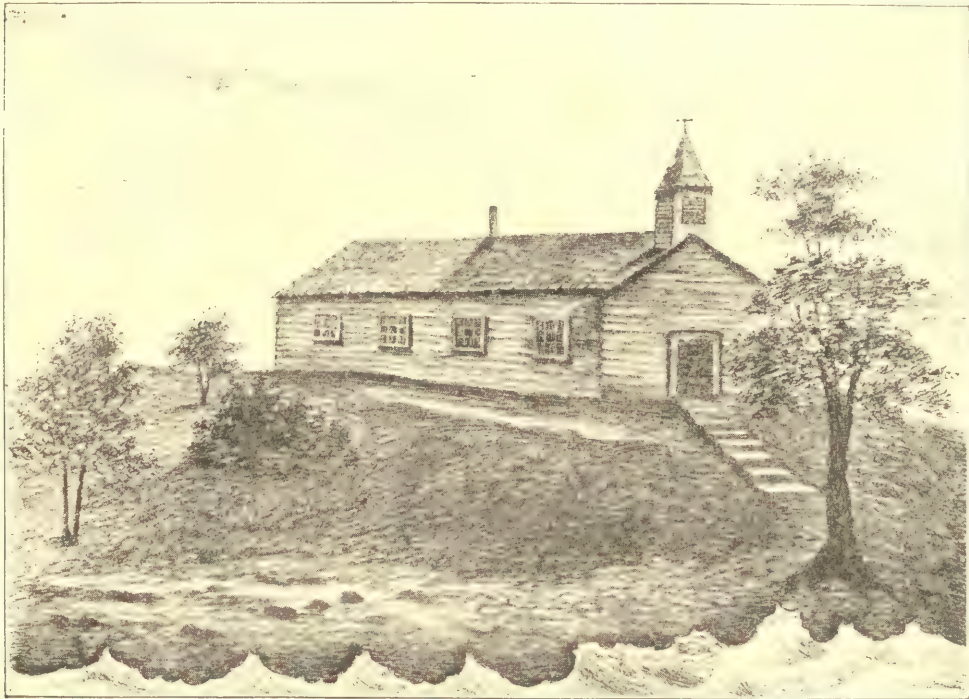
²⁵ Verwyst, p. 185.

²⁶ Letter September 17, 1838. Annals XII, p. 69.

Portage where he was ordered to establish a new mission.

The church was dedicated on the first Sunday of September, September 2nd, 1838. A general feast of thanksgiving was observed. Another great solemnity followed immediately. "The second Sunday in September was again a day of joy for my mission. We had on that day,

ment of Confirmation, I have always told them, that it can be given only by a bishop. I have told them that they, too will receive it as soon as the Bishop comes to visit us. Their joy was therefore genuine, to have the opportunity, already this summer. September 9th the Bishop celebrated a Pontifical High-Mass, and preached in French to the Canadians.



THE FIRST CHURCH OF L'ANSE, BUILT ON THE SITE OF THE PRESENT ASSININS ORPHAN ASYLUM

for the first time, Confirmation. The Rt. Reverend Bishop Rese arrived here unexpectedly on the evening of September 7th. We did not hope to see him this summer. The surprise and our joy was therefore general. All the Christians of this place, Indians and Canadians, flocked together to receive the episcopal blessing. The most of these had never seen a bishop. Instructing the converts on the Sacra-

After Mass he spoke to the Indians in French, and I translated it to them. Upon that he confirmed one hundred and twelve persons.²⁷

Bishop Rese left the Island towards evening, of the same Sunday. Otherwise he would have been compelled to remain a fortnight, awaiting the return of another boat. Before leaving, he appointed

²⁷ Ibidem.

Father Baraga his Vicar General for the territory of Wisconsin.²⁸

This was the good Bishop's last visit to the northern missions. The arduous work, which the immense territory of his Diocese, exacted of him was too much for his physical strength. He felt himself enfeebled and resigned in April 1837, but the Holy Father refused to accept his resignation and ordered him to come to Rome to substantiate his reasons for so doing, in person. He obeyed, but when he arrived in Rome, in 1839, softening of the brain had set in, and he was immediately retired, leaving him the title of Bishop of Detroit. He remained in Rome till the Revolution of 1840; thereupon he retired into the Diocese of Munster, Westphalia, and was cared for by the Sisters of Charity at their Hospital at Kloppenburg, until death relieved him of all earthly misery, December 29, 1871.

In September 1840 appointment came to Father J. M. Odin²⁹ as Administrator of Detroit but he absolutely refused the episcopal honor. A zealous and worthy missionary was the next selection, with the instruction, from Rome, that a refusal will not be countenanced, and the Reverend Peter Paul Lefebvre was consecrated Bishop of Zela *i. p.*, and made Apostolic administrator of Detroit.

The St. Joseph mission had become a regular, though yet, a small parish. The church, neat and quite large, was equipped with an altar, seats, and even a pulpit. There was a regular choir, of which the leader was being paid for his services by the congregation. Three duly ap-

pointed trustees, two grown up mass-servers, and a sexton. The dwelling for the missionary was comfortable. And a cemetery was laid out along side of the church.

During the winter of 1838-39, Baraga employed his spare time composing another book, which he considered most necessary for his Indians. The book was called Gagikwe-masinaigan. It contained an extract of the Old Testament, of the acts of the Apostles and of the letters together with the Epistles and Gospels for all Sundays and festivals of the year. It was printed by Joseph A. Hermann, Cincinnati Ohio, in 1838.

About this time he had also written in the Slovenian language "Zlata jabolka," (Golden Apples). It was, however, printed first in 1844 by Blasnik in Laibach. This book is in circulation to this day and much cherished by his countrymen.

In the summer of 1840 Baraga bought in New York a bell weighing four hundred and seventy seven pounds, and cost F.O.B., one hundred and seventy eight dollars. It was brought to La Pointe on the 2d of October. By this time he had come to realize that, through the increase of Canadians and half-breeds, the church had become too small. He resolved, during the coming summer, 1841, to tear down the church and with addition of new material erect a larger and more suitable one. It proved to be a greater undertaking than he had estimated. "Since I have been here, he writes, my congregation has considerably increased, partly through conversions, partly by new settlers, so much so, that I am again confronted by the pleasurable necessity of en-

²⁸ Ibidem.

²⁹ March 6, 1842, made, in obedience, Bishop of Claudiopolis and Vicar-Apostolic of Texas.

larging my church. It is now almost completed. Inside it is actually furnished, only on the outside some things remain to be done. Besides, building expenses have run up higher than I had calculated, and I find myself considerably indebted. Yet I hope, with the help of God, to pay all.³⁰

Paying of church debts is not an easy matter even in our days when resources are greater. How much more in those days! Baraga owed the Trading Company the sum of four hundred dollars. Little, if anything, could come from his congregation, hence he depended entirely on his friends in Austria. But even from there, the help did not come fast enough. The company looked for its money. In this dilemma Baraga wrote to His Grace, the Archbishop of Vienna, a letter in which he unwittingly revealed how sensitive he was about dunning. He says: "In this present embarrassment I humbly undertake to write to you. Last summer Father Pierz wrote to me, that he had received from Vienna the assurance of a significant help from the Leopoldine Society for himself and me. Relying upon this, I renovated my church and contracted an indebtedness of four hundred dollars with the Trading Company. However, to this day the assistance has not reached me, and the Company to whom I owe the above sum,

³⁰ Letter August 27, 1841. A. XV.

commenced to dun me, as they have done so even today. Therefore I take the liberty to beg your Princely Grace to have the above sum forwarded to the Rt. Rev. Paul Pierre Lefevre, Bishop of Detroit, with the special injunction that it is for my mission. I hope that your Princely Grace will not consider this, my most humble request, as indiscreet. I am not laboring here for my own interests, as merchants do, but solely to carry out the purpose for which individual members of the Leopoldine Society give their small contributions, namely, the conversion of savages, and the sanctification of the converts in this so wild and inhospitable, strange land where all civilized comforts are wanting. Besides this request is the first of its kind, and I assure your Princely Grace that after my church debt is paid, I shall never be so persistent, but shall content myself with what your Princely Grace, or other benefactors of missions may willingly send me."³¹

This letter had its intended effect. According to our postal facilities, a long time elapsed before the money reached Baraga. On the 12th of September, 1843, he gratefully acknowledges the receipt of the letter, and although the money had not yet come, he says: "I am able only to thank your Grace, the good God will repay you."³²

³¹ Letter October 12, 1842. A. XVI.

³² Letter September 12, 1843. A. XVII.

Chapter III.

Baraga establishes the mission at L'Anse.—Writes his Indian Grammar.

He visits Eagle Harbor, his first white mission.

His activity at L'Anse.

Amidst his labors at La Pointe, Baraga had been receiving letters from other places requesting him to kindly accord them a visit. One of these was from L'Anse. Mr. Crebassa relates his correspondence in the following letter. "I will now give a few facts regarding Reverend Father Baraga, the second priest who came to L'Anse. (The first was René Ménard, S. J. in 1660.) I came to L'Anse in 1837, and was employed by the American Fur Company. An old chief named Penaushi came to see me every Sunday. I had an old Bible, printed in the French language in the year 1815, and the old chief used to request me to read to him from the book and explain it, which I did to the best of my ability. He desired to know if I could get a priest to come here, and I replied that I would write to Father Baraga, who was then at La Pointe, Wisconsin, and was the only priest in this portion of the Country. Accordingly I wrote to Father Baraga, explaining matters, and invited him to come. That was in 1840. He replied that he could not leave La Pointe, as he had a church and a large congregation there. Each year I wrote to him, and at last, in 1843, I received the fol-

lowing letter, written in French, which is correctly translated in English.

"Mr. Pierre Crebassa, My Dear Friend—I received your letter on the 6th of the month with great pleasure, and I think I am obliged to accept your invitation. There is now a three years' resistance to the invitation to go to L'Anse, for I don't like to leave my children, but now I cannot resist any longer, for I think it is the will of God that I go. It's for that reason I promise you, I shall go to L'Anse, if God will let me live. I think I shall go in the schooner of Mr. Mendenhall, the "Algonquin," in the beginning of May, and I shall go to the 'Soo,' for the schooner will not go to L'Anse, and from the Soo I shall get some opportunity to go to your place.

"Dear Sir, I pray you tell your Indians if I see that they will join the Catholic religion I will stay with them the fore part of the summer, and I will go back with you in the month of July to La Pointe. You can also tell your Indians that if I see that they embrace the Catholic religion in great numbers, I shall try to stay with them, if I can, and get another in my place at La Pointe, if our

Superior, the Bishop, gives his consent. I am, dear Sir, your sincere friend,

FREDERIC BARAGA,
Missionary Priest.

LA POINTE, March, 13th, 1843."¹

To fulfill his promise, Baraga actually arrived in L'Anse on the 24th of May (1843) and remained twenty days. Even during this short stay some Indians were converted and baptized. This fact Baraga recorded on the first pages of the baptismal record, still kept at the Mission, the verbatim copy is given elsewhere in this book.

While at L'Anse, Baraga was accorded hospitality in the house of Mr. Crebassa, who also placed half of the dwelling at his disposal that he might say Mass there and give instructions. After twenty days sojourn in L'Anse, he returned in a canoe accompanied by two men, to La Pointe. Upon his arrival he wrote to Mr. Crebassa the following English letter:

"Mr. P. Crebassa, L'Anse, Mich., Dear Sir— I write you only a few lines to thank you for all your charity and goodness to me. I am unable to recompense you for all your kindness and services. I pray to God that He may do, what I cannot, and that He may bless you in this world and in the next.

"I hope you do on Sundays, as I requested of you before I left your place, for the good work. Also that Almighty God may recompense you. I beg you to continue this good work as long as you remain there.

"Our voyage has been somewhat disagreeable, but short. We arrived here on Friday at six o'clock in the afternoon. Your men intended to start the following

day, but Isidore felt a little wanting in energy, but they will start tomorrow morning. You will please give these little incidents to Marimann.

With much respect, your sincere friend,

FREDERIC BARAGA.

"The beads you will give to Nancy, together with my friendly salutation.

LA POINTE, June, 18th, 1843."²

Prospects for more conversions and the establishment of a new mission, at L'Anse, proved exceedingly bright. Here, Baraga's self sacrifice and unselfishness show themselves more than at any other moment in his life. It was the conversion of souls, and not comfort he sought. He writes to the Archbishop of Vienna, Sept. 12th, 1843: "I have now concluded to establish, this fall, a mission on Lake Superior, some one hundred and eighty miles from here. It will be, as I hope, according to the promises and assurances of the pagans living there, for the salvation of many souls. Here in La Pointe conversions of pagans are now very rare. Hence, I desire to preach elsewhere the Gospel to the pitiable pagan Indians. I am certain of gaining more of them where I intend to start a new mission, than here. Ah, what a consolation, what an unspeakable pleasure to gain immortal souls for Jesus Christ!

"For the establishing of new missions a little assistance is always necessary. A chapel, house and a school have to be built. It is true, these buildings are constructed only of wood, but the builders have to be fed and paid. If your Princely Grace would again send me, next spring, a small pecuniary assistance, it would certainly be a seasonable benefit unto the

¹Verwyst, p. 200.

²Verwyst, p. 208.

eternal salvation of many precious souls. Oh, the salvation of a single immortal soul is more worth than all the millions of this world!"³

If Baraga had been driven from Grand River, as some would have it, here, at least, nothing compelled him to leave the so well organized and, we may say, so well equipped mission, unless he quitted it himself.

Baraga came to L'Anse a second time on the 24th of October 1843. This time with the intention of establishing a permanent mission and to remain there. With the help of the already converted Indians, and of all who would lend a willing hand, he commenced building a log church and an adjoining presbytery, all under one roof. The upbuilding of the congregation was also earnestly begun. "Soon after my arrival," Father Baraga writes, "I started an Indian school; in this work I am assisted by some pious and able individuals, whom I have brought with me from La Pointe. I have fifty one scholars of whom twenty are boys, three men, nineteen girls and nine women. These are taught first to read, and are instructed in Catechism; after that they learn to write and count. Most of my scholars learn to read readily, because they find much pleasure in it. Some of them have learned to read in less than two months."⁴

Thus the good Father Baraga seems to have been again right in his element. Teaching and catechising Indians, was his supreme happiness. "My mission progresses well and I cease not to thank

the good God for it! In this short time of my being here I have had many consoling conversions of Indians, and there are still many preparing for Baptism. On Christmas twenty nine pagans were regenerated of 'water and the Holy Spirit.' To date there were fifty six baptisms in this mission."⁵

"Considering all this, I firmly believe that it was the will of God that I should establish here a permanent mission. Therefore, I commenced soon after my arrival, the construction of a small church, a dwelling for the missionary and a school, also a few small houses for the newly converted, for as long as these Indians live scattered in the woods, they cannot be civilized, nor held to industry and cleanliness. For this reason I have adopted a plan according to the fashion of the good old Jesuits of Paraguay, to gather them into a village. My Indians are much pleased with this arrangement and all have promised to live in houses after the fashion of the Whites."⁶

Baraga actually built, first fifteen houses, and then seven more for the use of the Indians. His church was so far completed, during the winter and the following spring, that he read Mass in it for the first time, the third Sunday after Pentecost, June 16th, 1844.

By a Brief of Pius IX. dated November 23, 1843, the Northwest was established into a new diocese with the episcopal See at Milwaukee and the Rt. Reverend John Martin Henni, made its first Bishop, La Pointe, Baraga's last mission, was within the precinct of the new diocese. Since there was no priest to take

³ Annals XVII.

⁴ Letter, February 12, 1844. A. XVIII.

⁵ Ibid.

⁶ Ibidem.

his place he had retained the pastorate, visiting it from time to time. Of the summer 1844 he spent the month of August at La Pointe, during which time they had the pleasure of the first visit from the new Bishop, who on this occasion, August 14th, confirmed one hundred twenty two persons.

"When he saw our mission church, he said that it was much nicer than his Cathedral. This plainly bespeaks the poverty of the new diocese."⁷

Baraga returned Monday, September 2nd, to his mission at L'Anse to continue the work on his church, which was dedicated on the 29th of September, to the Holy Name of Jesus. In the Baptismal record among others, he recorded the following: "The 16th day of June, of the year 1844, which was the third Sunday after Pentecost, holy Sacrifice of the Mass has been celebrated for the first time in this church. As soon, however, as it had been becomingly completed, the undersigned missionary solemnly dedicated it, the first Sunday of October of the same year, to Almighty God the Father, under the Name of His beloved Son Jesus, who with the same God, the Father, and the Holy Spirit is God forever; at the same time he prayed, that He may graciously deign to grant that whosoever shall enter this church asking benefices of Him in the Name of Jesus, may receive what he earnestly craves, that he may know how sincerely the Truth has spoken saying: If you shall ask the Father anything in my Name it will be given to you."⁸

Not wishing to lose so valuable a mis-

sionary as Father Pierz, Bishop Lefevere had ordered him to return within the jurisdiction of the diocese, since the Northwest was apportioned into the Diocese of Milwaukee. In obedience he quit Grand Portage and returned to Arbre Croche. Baraga's heart always beat strongly for the Red-skins and, as long as Bishop Henni, did not have a suitable priest who would take up the care of the missions on the northern shore of his diocese, Baraga was willing, with consent of his own Ordinary, to look after the welfare of the missions at La Pointe, Fond du Lac, and the Grand Portage—missions established by himself and therefore so dear to his heart. During the summer of 1845 he had received a considerable sum of money from the Leopoldine Society, two thousand florins,—nine hundred and sixty four dollars and forty four cents—for his own mission at L'Anse, and, in his unselfishness, he intended to utilize this money in the building of mission churches at Grand Portage and at Fond du Lac. But something unexpected happened. Father Otto Skolla, a Franciscan priest and a Slovenian by birth, who had charge of the Mackinac Island and St. Ignace missions, was permitted at his own request, to leave the Detroit Diocese in order to take up missionary work at La Pointe. Bishop Lefevere granted him the Exeat at the urgent request of Baraga himself. "On the 9th of June (1844) I received a letter from Father Baraga," writes Skolla, "to whom the Rt. Reverend Bishop had communicated that he no longer entertained any objection to my dismissal from his diocese. I am extremely happy and content that I have, at last, reached the so

⁷ Letter August 27, 1844. A. XVIII.

⁸ Cf. Assinins Mission.

dian missions cannot be properly attended to without them; because many Indians can read and very much love, and make good use of this devotional book. Missionaries, who work in Indian missions, all declare that the Christian Indians cannot well get along without them, and that they derive great benefit from them. So says especially Father Pierz, who assisted by Father Mrak has charge of the most populous and best Indian mission of our diocese.

"There are two of these Indian books. The one contains all prayers necessary for a Catholic Christian, a large number of hymns, and a catechism, a total of two hundred and fifty six pages; the other an extract from the bible history of the Old Testament, the life of Jesus Christ, the Acts of the Apostles, the Epistles and Gospels, so that it can be used at the same time as the Gospel book by the missionaries—two hundred and sixty eight pages in all. I have caused two thousand copies of the Prayer book and one thousand two hundred of the Gospel book to be printed. Besides, I had four hundred extra Catechisms printed for the Indian school children. The Prayerbook I have considerably enlarged, and greatly improved for this *third* edition. The total cost of printing is five hundred and sixteen dollars, the binding will be one hundred and sixty four dollars, hence six hundred and eighty dollars all together."¹²

Baraga left Detroit on the 19th of September. "I long to be again among my good children. Tomorrow is the day of my departure from Detroit. How glad will those good children be to see again

their Father, whom they have not seen for two months."

It was still fresh in the memory of Baraga how Indians were driven from their domains in the Lower Peninsula, allured by the intrigues of Indian agents into signing of contracts. To avoid a possible repetition he bought a tract of land which he divided among his families.

To take this precaution he was prompted by the influx of the white population, attracted thither by the opening of the Copper Mines. Prospecting had begun in Keewenaw as early as 1843. The Federal Government had opened a land office at Copper Harbor, and land was to be had at small figures. The first copper, in quantities of importance, was taken out in 1846. This brought miners from all parts of the country and a permanent settlement of Whites.¹³ Roving Indians brought the news also to Father Baraga who concluded to investigate the matter. Accordingly he undertook a journey to Keewenaw Point. He writes: "On the 11th of January (1847) I undertook a trip to the mines, and spent there three weeks. I was dumbfounded at the fast spreading of civilization on these shores of Lake Superior. I found in many places neat houses with nice, carpeted rooms. In one house there was even a piano on which a young American woman played very skillfully.

"I have met about 250 Catholic miners, though there are many more there. I had taken along the necessary paraphernalia for the celebration of Mass and for Baptism. I christened a multitude of children, and heard confessions of nearly

¹² Letter September 18, 1846. A. XX.

¹³ Stevens' Copper book.

all the Catholics, most of whom went to holy Communion. Evenings, after the working hours of the miners, I went about and preached here in English, there in German, according to the nationality of my hearers. How glad were the Germans to listen to German in this far-off country! At last even Lake Superior will be inhabited and civilized! From year to year new settlers will be coming hither,

three times a year until they could get a stationary priest.

Amidst this missionary activity Baraga still found time for literary pursuits. At the request of Bishop Lefevre, he commenced composing an Indian grammar which might aid missionaries in acquiring that otherwise obtruse language. Benjamin Cloutier, a French *yanadizee* had found his way to L'Anse. His grammatical knowledge of French and perfect knowledge of Otchipwe assisted Baraga greatly in the construction of the Indian declensions and conjugations, as well as in the compiling of the dictionary, wherever his own personal knowledge was inadequate. All these notes were first made in French, and then translated into English:

A THEORETICAL AND PRACTICAL GRAMMAR

OF THE OTCHIPWE LANGUAGE.

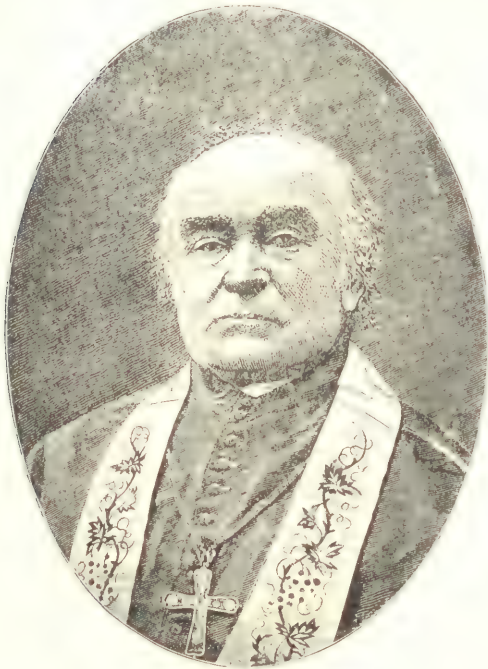
Spoken by the Chippewa Indians; Also by the Algonquin, Ottawa and Pottawatomic Indians, with but little Differences, etc.

By FREDERICK BARAGA.

Missionary at L'Anse, Lake Superior, Detroit.

Jabez Fox, Printer.

To the Leopoldine Society he writes: "This time I also wish to state that, in accordance with the wish of the Right Reverend Bishop and my fellow missionaries, I have composed a complete grammar of the Otchipwa language, which is the language spoken by the Indians here. It has cost me a great deal of labor, as I had to break my way every where, since no grammar of this kind has ever been published. However, as I have been studying this language seventeen years,



MOST REV. JOHN B. PURCELL.

and they now speak of a town—only three days' journey from here."¹⁴

Baraga read Mass for the first time in a log house, two miles this side of Eagle River, belonging to the Copper Falls Co. and occupied by John Kerry. May 10th, 1847, Baraga paid Keweenaw a second visit. On this occasion he promised the Catholic people to come to them, at least

¹⁴ Letter June 19, 1847, *Annals XXI.*, p. 59.

I have, with the help of God finished the work.

"I am also compiling a dictionary of the language, Otchipwe-French and French-Otchipwe. I have already collected several thousand words, shall, however, continue on the work the whole summer and fall, and a part of next winter, in order to make it complete. Next spring I expect to have both works printed in Detroit, and thus render a lasting service to our Indian missions which are spread over three dioceses. With the aid of a complete and systematic grammar, containing rules, illustrated by practical examples, our missionaries, who are little, or not at all, acquainted with this language, or even future missionaries, will in a short time acquire this peculiar yet beautiful language. It is of vital difference whether the Missionary is able to speak personally with the Indian, or whether he must make use of an interpreter."¹⁵

In October Baraga undertook another journey to Fond du Lac, Minnesota. He went by the way of Copper Harbour and in a letter written at the latter place, laments the scarcity of missionaries. "How sad it is, that there are so few missionaries on this Lake Superior where so many could find so salutary an occupation, working for the honor of God and the salvation of souls. In European countries priests abound and some could be spared without inconveniencing the faithful. Whereas, in this country, a missionary must travel hundreds of miles, over stormy seas, and snow and ice fields to bring religious consolation to only a few. When will the time come when heralds of

faith will find their way also to these regions! God knows how ardently I desire it, and how incessantly I beg of Him, in the sweet Name of Jesus, that he may in his mercy, soon send laborers, according to His heart, into this vast vineyard."¹⁶

"During my stay in Fond du Lac many received the grace of holy Baptism. Especially joyful to me was the event of receiving an entire pagan family into the fold. Also the Baptism of a very old, likely ninety years, pagan woman, was consoling to me. Upon my arrival at Fond du Lac I heard of her being feeble and sick; I went to the hovel in which she lay all alone. Her relatives, who had departed for the winter into the far-off woods, had forsaken her and she was without any means, until a Christian family cared for her, keeping fire day and night in her hut and bringing her food. Among these blinded heathens such instances happen not infrequently. When their parents or grandparents become so enfeebled by age, that they are no longer able to roam in the forest, they are simply abandoned. If it happens in the village, some one is always found, usually a Christian family, who takes care of them till their demise. However this often happens amidst lone wilderness, where they necessarily perish of hunger and cold. O baneful heathenism! Thus was also the old woman forsaken, but immediately succored by a Christian family. They told me that she had been sick for a long time, yet not unto death. Accompanied by a Christian squaw, I crept into the miserable hovel greeting her; my

¹⁵ Letter June 19, 1847.

¹⁶ Letter October 18, 1847. A. XXI.

companion at once explained that the missionary had come to visit her. She could not see me as she was totally blind, but stretched out her worn hands toward me crying out: *Nosse, nosse, jawenimichim!* Father, Father, have mercy on me! Having expressed my compassion on account of her sad condition, I assured her that because she had endured so much misery in this world, she would be so much the happier in the next, if she only would receive the word of the Great Spirit, in whose name I came to announce it to her, if she would believe and be baptized. I spoke and explained to her the most necessary truths of our holy religion and, from time to time, asked her if she understood and believed. The sincere tone of her answers convinced me of her disposition, and I decided to baptize her at once. Still I thought it might be better, if I came in again the next day to instruct her still more before giving her Baptism, for she may not die yet. However, without knowing why, I determined upon my first intention and I baptized her before I left the hut. It was late by the time I returned to my lodge, but I felt a peaceful satisfaction in having baptized the poor old woman. Early next morning the head of the Christian family, who had taken care of her, announced to me that she had peacefully fallen asleep in the Lord. Only a Christian heart can comprehend the happiness which filled my soul! How thankful I am to God that I did not defer that Baptism until the next day! It was a providential disposition of the eternal Love, whose weak instrument I am, that this so poor, forsaken soul should immediately enter the joys of the Lord. "*Parcet pauperi et inopi et animas*

pauperum salvas faciet. He shall spare the poor and needy, and He shall save the souls of the poor. (Ps. 71, 13.)

"I had still another spiritual joy. During my stay at Fond du Lac, I gave first holy Communion to thirteen persons with as much solemnity as place and circumstances would allow.

"Having thus consoled, instructed and confirmed the poor Indians of Fond du Lac in the faith, I started on my return trip to L'Anse, in order not to be absent too long from my own mission. The return trip was full of hardships, especially between Fond du Lac and La Pointe. I have undertaken many a mission trip, but this one was the most difficult of all. Two years ago I made this same distance in four days, this time it took seven. The reason was, my companion and guide became suddenly dangerously sick in a lonesome and desolate wilderness. The illness overtook him in the evening, and he could not close his eyes that night; he told me that he could not walk another mile. It was a sad night indeed! We were far from any human habitation, and could not remain in the place any length of time, as our stock of provisions was low, and we were in the midst of primeval forests without a trail. The snow was very deep and the temperature bitterly cold. I thought many a time, that night, as I watched, that it would be the end of my earthly career, if my guide should happen to die. Still, it was not to be the will of the Good Shepherd who in his infinite mercy, should further make use of this weak instrument to bring erring sheep into his fold! The condition of my guide became so much better by the following morning, that he could, with ex-

ertion, slowly move along. But he could not carry any of our baggage. Hence, I was forced to shoulder it myself and carry it that whole day, and many days after that, wading through the deep snow over hill and plain. I had never done it before but, at the same time, was content as long as my guide was able to move along. Most bother I experienced in the evenings, when we stopped for the night: something I likewise never have done be-

cannot say it during the day, being anxious to make headway. It can, therefore, be said only before dawn, or late in the evening by the glimmer of the camp fire. The eyes necessarily suffer by such operation. However, the gratitude toward God, who employs such feeble instruments for the saving of immortal souls, sweetens and makes the obligation hallowed.

“Upon my return to the mission I



RT. REV. JOHN MARTIN HENNI, ARCHBISHOP OF MILWAUKEE.

fore, I had to chop wood and keep up the fire through the night, that my guide might not freeze or take a worse cold. In my sad plight the thought of the graces conferred by the baptisms at Fond du Lac gave me infinite consolation.

“From La Pointe my journey was not as difficult, though I still had to carry my own baggage. On such journeys the Breviary forms a special burden. One

found everything in the best of order; notwithstanding that I had been absent three months. During that time my Indians had assembled in the church in the fore- and afternoon, Sunday upon Sunday, performing their devotion in common as they were ordered to do.

“Now, I am again content and grateful, loving and beloved, as a father among

his children, for which I thank God in the Name of Jesus."¹⁷

Baraga's indefatigable zeal would not permit of a long recuperation after the arduous journey he had just made. Priests were scarce, the territory large, and the people anxious to attend divine services (at least from time to time). During five months the Whites of Keewenaw had not seen a priest. Father Baraga hastened to them in January (1848) and spent three weeks amongst them. "I am wont to visit them at least twice a year, in order to give them opportunity to receive the holy sacraments and to hear the word of God. The foremen at the mines are mostly Americans and belong to no particular religion, but the great majority of the miners are Catholics and exceedingly happy to see the priest once in a while. They desire to have a stationary pastor, whom they would willingly support. They have also requested me to ask the Bishop to send them a priest. I have done so, but the Bishop could not meet their wishes, at the best of his will, because there is a great scarcity of priests in the diocese."¹⁸

The New York Observer, a non-Catholic publication, commenting upon the activity of Baraga and his seemingly ubiquitous presence, has the following: "To the most common observer it is not difficult to assign the reasons why Catholics have such good success (in Indian Missions). The number of Catholic Whites married to Indian women is greater than that of Protestants. Through this kind of influence the confidence of the Indians is more easily gained than through any

other. The children of such marriages are a sure gain. The way to gain a ready hearing on the part of the relatives is thus also facilitated.

"Another reason is, that it is more apparent in a Catholic missionary that he devotes himself wholly and entirely to the cause which he promotes, since he labors continually for others, fearlessly exposes his health to danger in the service of the sick and dying, and is more willing than the Protestant preacher to suffer privations at all times.

"An example of this kind is told of Father Baraga, at Keewenaw Point, a man almost sixty¹⁹ years old, who devotes the whole of his income²⁰ as well as his personal services to the cause, he has taken upon himself and receives no compensation for the same. Last winter he walked on snow shoes from L'Anse to Copper Harbor, a distance of fifty-seven miles,²¹ through uninhabited regions, solely to baptize one child, of whom he had heard that it might probably die. Such proofs of self-sacrifice are not without influence upon the observant mind of the Indian.

"The Catholic missionary, no matter where he may be, is everywhere at home. If he is overtaken by the night in an In-

¹⁹ Baraga makes these annotations: I am now fifty, but almost eighteen years of my missionary service and especially my difficult winter trips have used me up considerably, so that many people, who saw me for the first time, took me for a man of sixty. O. A. M. D. G.—all for the greater honor of God.

²⁰ The kind donations which the Leopoldine Society sends me from time to time.

²¹ I also had other missionary duties to perform. It is, however, certain that, I, and every other Catholic missionary would willingly travel, not only fifty-seven, but five hundred and seventy miles, solely to procure eternal happiness, through holy Baptism, for one single immortal soul, so infinitely precious. Leop. Birichte, XXII., p. 85.

¹⁷ Letter, January 12, 1848. A. XXII.

¹⁸ Letter, March 16, 1848. A. XXII.

dian hut, and does not come home, neither his wife nor children are distressed on account of it. He gratefully partakes of their own meals and looks for nothing better. He lies down on a mat for a rest and thanks his Savior that he is so well provided for. He does not waste a good half of his precious time in enjoying the pleasure of life, nor in the fulfillment of home obligations, or the care of an ever increasing family, but through his simple and self-sacrificing mode of life he gains access to the hearts of the savages, and then their obedience to the requirements of the Roman Catholic Church is easily gained. Doctrines taught by visible signs are easier understood by simple people than moral expressions, no matter in what form the words may be clothed.

In August, 1849, Baraga went to Detroit to superintend the fourth edition of his Indian prayerbook, of which, this time three thousand five hundred copies were printed. The six hundred dollars required for this purpose he had received from the Leopoldine Society. Returning home to his mission he almost met with a catastrophe. "On the 25th of September I left Detroit to return to my mission. We were scarcely two days on Lake Huron when a severe storm arose and almost swamped our boat. The crew assured us that they had never seen such a storm on this lake. Almost half of the cargo was thrown over board to save us. Twenty barrels of pork were reserved and used for fuel in order to make the steamer go faster towards the nearest landing. In the harbor they found that the boiler had sustained a large hole.

"No thought of proceeding any further

in that condition could be entertained. I went aboard a passing steamer and returned to Detroit. In a couple of days I expect to leave here again, and, with the help of God, reach my mission in safety."²²

How often the good missionary was in deathly peril, only God knows. Baraga recorded little; he has left us a description in a letter of August 25, 1849, of two of them. He writes: "Last February I undertook a missionary trip during which, though I found opportunity to do much good, administering several baptisms, I almost lost my life. Because I knew the way, I went alone carrying the

SIGNATURE OF MOST REV. MARTIN HENSL, ARCH-BISHOP OF MILWAUKEE.

pack of my Mass-paraphernalia on my back. At first all went well. The way was trailed and my snow shoes light. I visited several small localities, where I preached and baptized. One day, however, when I had to walk only ten miles to reach another locality, the snow, which the night before had fallen heavily, had covered the trail and made it, in many places, invisible. It was evident that I would have difficulties, but I would not return, because I was anxious to reach the next settlement, situated high on the mountain. I found the snow to be deeper and deeper and because fresh it was so soft that at every step I sank into it, and it cost me great effort to move along, for nothing is more fatiguing than wading through a deep, freshly fallen snow. I

²² Letter September 30, 1849. A. XXII.

had thus tugged along for three hours, when my strength commenced to fail me. But the courage and the confidence in the Good Shepherd after whose lost sheep I was going, did not leave me. I rested a while and then walked again a while. However, I became so weak that I could not carry my pack any longer, so I hung it on a tree and walked on, though slower and slower, for I could hardly lift my feet through the snow, especially walking up hill. Time and again I thought that, through weakness, I would collapse and not be able to rise again. In that case I could not have lived long, it being bitterly cold. I was too weak to gather wood and would surely have frozen to death. With the last efforts I dragged myself along resting every now and then. Arrived, at last, at the place from where it should have taken me three quarters of an hour, I used three hours to make that short distance. When I started in the morning I expected to reach the place at eleven o'clock in the forenoon, instead I arrived there at 5 o'clock in the afternoon. The good people pitied me with amazement when they saw how tired out I was. The following morning they sent a young man after my baggage, which I had left behind. Truly, only with difficulty I came to the village, but thanks be to God, I was richly repaid for it, by the good use the people made of my visit.

"The second time I was in great peril returning home from this same journey. I was all alone, and had to walk thirty miles to reach the first house. Rather than spend the night in the snow beneath the bare heavens, I wanted to make the distance in one day. This trip proved extremely difficult. I started out early in

the morning by moon light. At first all went well as I walked through the woods where the wind was well checked. But when I came out of the woods my way leading over frozen lakes, the wind which blew straight into my face, developed into a perfect storm. It blew so hard that it almost threw me to the ground and froze the blood in my veins. I could walk but slowly, and such a distance before me! To add to my discomfort I lost my way, as the trail was entirely covered up with snow. I walked straight ahead. Even this was difficult, I could not see ten paces ahead of me. The storm drove the snow into my eyes, and thick fog was on all sides. Through this storm I fought my way seventeen miles. I kept snow shoes on my feet six hours uninterruptedly. Had a weakness befallen me, so that I had to remain quietly in one place only for a half hour, I would have frozen to death in consequence of the piercing cold wind. The same day, some Canadians, who went out, had their noses and ears frozen. Except that the skin of my face, later, peeled off, nothing worse, thanks to God, happened to me."²³

In the spring of 1850 Bishop Lefevre again visited the L'Anse mission.²⁴ Baraga went with him to Detroit, this time to supervise the edition of his Grammar and Dictionary. He remained there until the 3rd of September (1850), over ten weeks in all. It was a long time to be absent from the mission, but necessary, and after all, beneficial to all Indian missions. Besides Baraga received communication from his flock at L'Anse that

²³ Leop. Berichte, XXIV.

²⁴ Letter of Bishop Lefevre, June 1850. A. XXIII.

they gathered in the church twice on Sundays, reciting their prayers and singing hymns, the same as if he were with them. Before leaving Detroit, Baraga wrote to the Archbishop of Vienna: "I had two works printed here, of which I had made mention in my last letter. Now they are finished. The one is a complete theoretical—practical grammar of the Indian language, and the other a meditation and instruction book on all the truths of our holy religion.²⁵ I take the liberty of sending to you Princely Grace two copies of the Grammar and one of the works in Indian. The latter is made in pocket size because the Indians are wont to carry their books wheresoever they go.

"The day after tomorrow, I shall leave here for home and take along an exemplary priest. The Rt. Reverend Bishop sends him with me that he may learn the Indian language, and afterwards work in the missions. This is the very good, ancient plan of the Jesuits. It is more profitable that the missionary, before he enters upon the missions, learn the Indian language, for it is disagreeable and hard, if the missionary has to make use of an interpreter. It had to be so, in the beginning, but now, since we have a grammar and Indian books, it will be much easier to learn the language. I am glad that this priest goes with me; he is a holy man and earnestly desires to spend his whole life in Indian missions. By birth he is a Belgian and his name is Angelus Van Paemel."

Having received an assistant, in the person of Father Van Paemel, Baraga devoted more of his time to other missions, particularly to those in Keewenaw, where

the white population had made itself felt in its civilizing effects. "The population of Lake Superior is increasing rapidly. The copper mines, discovered here, have attracted many people of whom a great number are Catholics. They are Germans, Irish, and French. The latter two are all Catholics; of the Germans more than one half belong to our religion. I am obliged to visit them often in order to say Mass and preach, hear confession and give holy Communion. I go from one mine to the other and remain there one or two days, according to the size of the location and the number of Catholic people. I find it rather a difficult task because I am obliged to go afoot and carry my pack of necessary requisites for the celebration of holy Mass.²⁶

In January (1851) Baraga met with an experience similar to the one narrated above. We let him relate his own story: "It was towards the end of January, the coldest days and nights of this winter. I was returning from a mission in the mines. Over night I stayed in a house from which I had to walk over thirty miles before I struck another. Generally I walked that distance in ten or twelve hours; this time it turned out to be otherwise. The snow was deep but a new fall, the night and day previous, made it still deeper. Through this deep snow I had to go thirty miles! Only by a special favor of Divine Providence I was preserved alive. I left the house, where I spent the night, at seven o'clock in the morning and commenced wading through the snow. My legs soon grew tired, but I continued the journey all day, although very slowly. Towards five o'clock, the

²⁵ Managatawendamomasinaigan.

²⁶ Letter April 2, 1851. A. XXIV.

hour at which I used to reach the next house, I had just completed half of my journey. A terrifying thought! Fifteen miles from any house—in the deep snow—an intensely cold night, no fire, com-

had protected me, and walked on, throughout the whole night. At seven o'clock next morning I arrived, deadly tired, at the house, to the amazement of the people who were living there. I had



CATHEDRAL OF ST. PETER, CINCINNATI, OHIO, WHERE TWO OF
OUR BISHOPS, BARAGA AND MRAK, WERE CONSECRATED.

pletely exhausted! What could I do? There was no other choice but to walk on or to freeze. I recommended myself to the Providence of God, which so often

walked twenty hours without intermission on snow shoes through the deep snow with nothing to eat but a small piece of cake. When I had reached the house I could not

thank God enough. Many a time during the night, which was bitter cold, I thought I would sink down and freeze before I could get to the house. And it was only through the protection of my loving, heavenly Father, that I could hold out in such great hardships. My trust in the help of God under all circumstances of my life was great even before that, but this occurrence has heightened it a great deal more."²⁷

During the Provincial Council held in Baltimore in May, 1849, it was decided by the Bishops, to ask the Holy Father for permission to convoke a National Council in the following year, 1850. Pius IX. acceded to their wishes but ordered it to convene first in 1852. The Rt. Reverend Francis Patrick Kenrick, Archbishop of Baltimore, was appointed by the Holy See as Delegate to preside at the council. On the 9th of May the Cathedral of Baltimore was a scene never before witnessed in America. Six Archbishops, twenty-seven Bishops, twelve Superiors of Religious Orders, forty-two Theologians, and about one hundred priests, had come to the city to take part in the council which opened on that memorable Sunday, under so auspicious circumstances. It remained in session nine days. This council was also of importance for the Diocese of Marquette. Among the resolutions laid before the Holy Father for approbation, the establishment of eleven new Bishoprics and two Apostolic Vicariates were warmly recommended. One of these two was the Vicariate Apostolic of Upper Michigan.

Who will be the first Bishop? No secrecy was maintained as to the names

of the new Sees, and perhaps just as little, as to the priests who were recommended to fill the new Bishoprics. Baraga received the first news of his probable appointment from Bishop Henmi, June 27, 1852. In a letter dated Milwaukee, Wisconsin, June 7, 1852, he says: "Providence seems to have called you unto the chief-pastorship on Lake Superior. Then you will also look after my, only too much neglected, sheep there." Again July 29, he writes: "It depends now only on the Holy Father whether or not he will make Upper Michigan a Vicariate Apostolic. I think you may as well count for certain, to be obliged to accept the burden upon your shoulders." A second intimation came to Baraga through the *Kirchenzeitung* of Cincinnati, June 10, 1852: "About the election of new Bishops nothing positive can be said, yet, it is certain that the Reverend Dr. Baraga, of L'Anse Michigan, the so well deserving Indian missionary, has been chosen as Bishop of Santa Maria." A third, though indirect information, Baraga received upon his return from a mission trip, from Pierre Crebassa, "that Upper Michigan will get a Bishop."²⁸

These rumors did not disturb Baraga. He answered to them in the language of the Scripture: "Fiat voluntas Dei. Non nobis, Domine, non nobis, sed Nomini Tuo da gloriam." Let the will of God be done. Not to us, O Lord, not to us, but to Thy Name, give glory.²⁹

During the summer of 1852, when at home, he worked unremittingly on his Indian Dictionary. All his spare time he used making a clean copy for the printer.

²⁷ *Ibidem*.

²⁸ Baraga's *Tagebuch*.

²⁹ *Diary*.

He completed this tedious work with the incoming New Year. From September 7th to the 22nd he visited the Ontonagon mining region. The first night, on his way out, he had the pleasure of losing himself in the woods. "September 8th I got lost in the woods and had to sleep outdoors without cover or fire. It was my own fault. I know that I cannot go straightways through the woods. I should always follow the beaten path!"³⁹ In October (6th to 22nd) he was actively engaged around the Keewenaw mines.

On January 4th, 1853, the last dot had been made to the Otchipewa Dictionary. Baraga was extremely happy to have, at last, completed the tedious work of transcribing into *legible* writing, the great compilation of words which would demand all the attention of a type-setter, were they English, and so much more, being of a language, which most likely, not a single printer, in the wide universe understood. Word for word had to be spelled out and to insure a correct reproduction of the manuscript, the proof sheets had to be corrected with utmost care. Who could do this work better than himself? Baraga therefore resolved to go to Detroit and to superintend, as on former occasions, the printing of his Indian book. He visited once more his white missions, in Ontonagon—from January 7th to 26th—and in Keewenaw—from January 28th to February 16th. On March 2nd he departed, on snow

shoes, from L'Anse by the way of Bay des Noques, for Green Bay. It took him four days to Bay des Noques and three more, with a pair of Indian ponies, driving on the ice, to Green Bay. On this perilous journey he almost lost his manuscript and his life. "On the 9th of March I broke through the ice nine miles this side of Green Bay. The Lord has again mercifully saved me, as on many former occasions."⁴⁰

He arrived in Detroit, after spending some days in Milwaukee as guest of Bishop Henni, March 17th. He found the presses inadequate for the printing of his Dictionary and intended at first to go to New York. During the Easter holidays, which he spent in Detroit, after much deliberation, he concluded to go to Cincinnati. He took passage Easter Monday, March 28th, on the Steamer 'Bay City,' arriving in Cincinnati the following day. Reverend Clemens Hammer received him most cordially into his house.

From this day, till the 9th of July the only and daily occupation of Baraga was the correcting of proof-sheets. The heat tormented him much, and on account of it, was happy again to leave the city. By the way of Detroit he arrived in Sault Ste. Marie on the 4th of August. From there he took a boat to Eagle Harbor. Spending two days in his mission, he walked to L'Anse, where he rested only two days.

³⁹ Diary.

⁴⁰ Diary.

Chapter IV.

Upper Michigan is made a Vicariate Apostolic.—Baraga is created its first Vicar Apostolic.—Is consecrated bishop in Cincinnati.—Visits his native country in search of priests and means. Returns to his Vicariate and takes up his residence at Sault Ste. Marie.—The first ordination in the Diocese.—His extraordinary activity. The Vicariate Apostolic is created into the diocese of Sault Ste. Marie.

A whole year had elapsed since the first rumor had reached Baraga that he would be appointed Bishop. While in Cincinnati Father Kundeg, arriving from Rome, brought positive assurance, based on the word of Cardinal Franzoni, that in consequence of the recommendation of the First Plenary Council and of the personal explanation of urgent necessity, by the Rt. Reverend Jacob Vandeveld, Bishop of Chicago, who presented the Decrees to the Holy Father, Pius IX. among other Dioceses, established, by a Brief of July 29th, 1853, a Vicariate Apostolic for Upper Michigan and a similar one for St. Augustine, Florida.

This assurance, coming from so a reliable a source, prompted Baraga to visit his missions in Ontonagon and Keewenaw mining regions, from August 12th to September 26th, to acquire suitable property for churches and other necessary buildings. On this extensive trip he baptized fifty six children, white and Indian. Returning home he resolved to go to Europe. While on his way, in Detroit, Bishop Lefevere, October 13th, communi-

cated to him that he would be consecrated Bishop of Amyzonnia, and Vicar Apostolic for Upper Michigan, in Cincinnati, on All Saints Day, (1853).

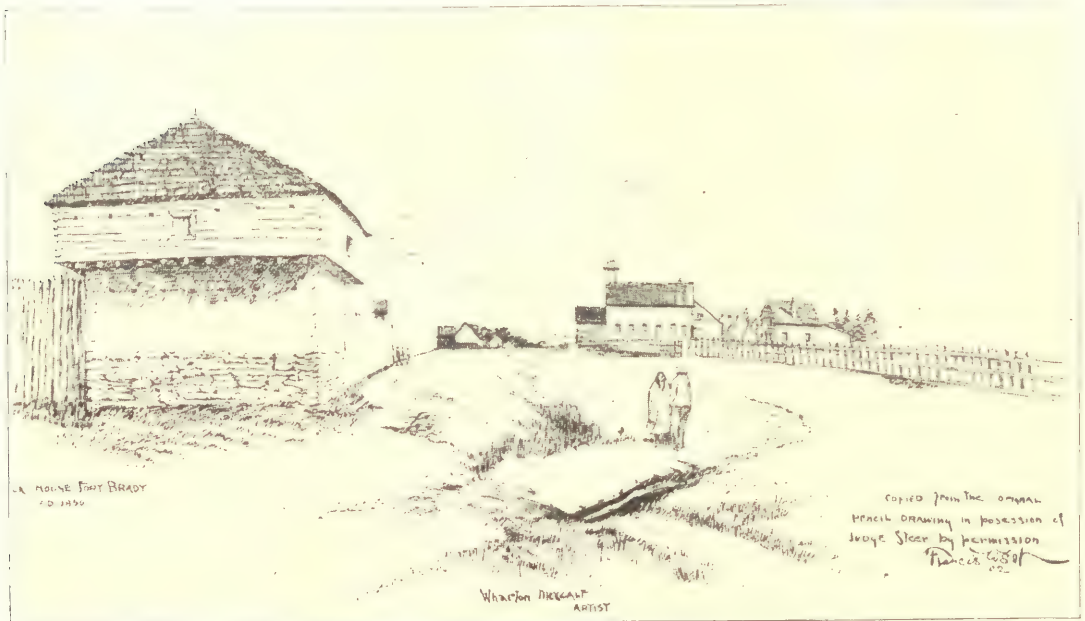
The Papal Brief, making Upper Michigan a Vicariate Apostolic, reads as follows:

PIUS IX. POPE.

For the future remembrance. The Apostolic office, so undeservedly conferred upon Us by divine Council, commands that, in the government of the Church, We execute that which may be conducive to the greater emolument of religion. Since the venerable Brothers the Archbishops and Bishops of United States of America, among whom was the Perpetual Administrator of the Diocese of Detroit, constituted so by the Apostolic See, were recently assembled in Plenary Council and have commended that it would be beneficial to the Catholic cause and the good of the souls if the Upper Peninsula of the state of Michigan, with the adjacent islands, now belonging to the civil jurisdiction of the same Peninsula. be cut off from the Diocese of Detroit into

a Vicariate Apostolic, the government of which be entrusted to a Prelate of Episcopal character and dignity. They have submitted the above humble petition to Us. While, then, We have nothing more at heart than that the Catholic Faith may flourish and grow evermore, having had first due consultation with our Venerable Brothers, the Cardinals of the Holy Roman Church, in charge of the Propa-

ber, and erect the divided separated and considered as erected into a Vicariate Apostolic, the government of which we wish to entrust to a Prelate endowed with episcopal character. We, further, command that the above described region be considered as erected into a Vicariate Apostolic, but with all conditions and restrictions to which other Vicariates Apostolic are subject. Notwithstanding Our



THIS CUT SHOWS THE CATHEDRAL AND RESIDENCE OF BISHOP BARAGA AT SAULT STE MARIE IN 1853.
THE ORIGINAL OF THIS DRAWING IS IN POSSESSION OF HON. JUDGE STEELE.

ganda Fide, We have arrived at the conclusion to erect a new Vicariate. Therefore, with certain knowledge, mature deliberation by Our own and the plenitude of the Apostolic authority, the said Upper Peninsula, with adjacent islands, of the State of Michigan, belonging to the civil jurisdiction of same Upper Peninsula, and now pertaining to the Diocese of Detroit, We divide, separate and dismem-

and that of the Apostolic Chancery's *Regula de jure quaesito non tollendo* as well as that of Benedict XIV., Our Predecessor *super divisione matrum* and other Apostolic and Universal Provincial and Synodal Councils, general or special constitution and regulations and any others whatsoever to the contrary. Given in Rome, at St. Mary Major, under the

Fisherman's ring, the 29th of July, 1853, the eight year of Our Pontificate.

FOR THE LORD CARDINAL LAMBRUSCHINI
JO. B. BRANCALEONI-CASTELLANI,
Substitute.

Vicars Apostolic are not always bishops, but in our instance at the special request of the Fathers of the First Plenary Council, Baraga was invested with the character of a bishop and consequently, as is customary, was given the title of an extinct diocese in *partibus infidelium*. This is duly set forth in the following brief:

PIUS IX. POPE.

Beloved Son, Health and Apostolic Benediction. The office of the Apostolate, conferred upon Us, not through Our own merits, from on High, by which We preside over the government of all churches, by divine design, striving, with the help of the Lord, usefully to exercise, We are solicitous in Our heart and watchful, that when there is a question of committing the government of churches, We endeavor to give them such pastors, who know how to teach people entrusted to their care, not only by word of doctrine but also by the example of good works and are desirous and capable, under God, healthfully to guide and happily to govern the churches commissioned to them, in peace and tranquillity. Since We have reserved the provision for all churches, that are now or shall in future be vacant, to Our own appointment and disposition and declared thence forth null and void all efforts to the contrary, no matter by what authority, whether knowingly or unknowingly made. The episcopal church, then, of Amyzon, under the Archbishopric of Stauropolis, in *partibus in-*

fideliis, being deprived of a pastor, that it may no longer suffer under the inconveniences of a vacancy, being desirous with paternal and solicitous interest to make quick and happy provision, in which no one outside of Us could and can interpose by reservation or decree contrary to the above, after a diligent deliberation, which We have had, about placing at the head of same church a useful and fruitful person, with Our Venerable Brothers the Cardinals of the Holy Roman Church, in charge of the Propaganda Fide, We turned Our attention to you, who born of lawful wedlock, and of lawful age, are commended for zeal for religion, learning and prudence. Duly considering all these, Beloved Son, We absolve you and hold you absolved, in so far as this matter is concerned, from whatsoever excommunication, suspension, interdict and all other ecclesiastical censures, sentences and punishments no matter what way or for what reason pronounced, if you have perhaps incurred any, in virtue of our Apostolic authority with the advice of the same Brothers, by these presents, We make provision for said church of Amyzon in your person, which is acceptable to Us and the above-mentioned Cardinals on account of the excellence of your merits, We appoint you its bishop and pastor, fully committing to you the care, rule and administration of that church, in spirituals and temporal, trusting in Him who bestoweth graces and gifts that said church, the Lord guiding your actions, will prosper, as well in spirituals as in temporal, by your watchful diligence and studiousness that it will be directed unto usefulness and prosperity and that the orthodox doctrine will increase. Accepting with

prompt devotion the burden placed upon your shoulders you will faithfully undertake the care and administration, and with prudence exercise them, that the aforesaid church may be truly entrusted to a prudent ruler and administrator and that besides the eternal retribution, you henceforth fully merit Our favor and blessing and that of the Apostolic See. Besides We accord you permission by Our Apostolic authority, that as long as said church is in the hands of infidels you may neither be obliged to take possession of it nor personally to reside there. As for the rest, looking with favor upon your own accommodation We impart to you the faculty to receive lawfully and validly the gift of consecration from any Catholic Prelate, whom you may choose, in favor and communion of this Apostolic See, inviting two other bishops to act as his assistants, or if they cannot easily be had, in their stead, two secular priests, or of any Order, Congregation or Regular Institute, enjoying like favor and communion, and We grant the same Prelate the faculty, in like manner lawfully to bestow upon you the aforesaid gift of consecration with Our Apostolic Authority, after having first received from you the profession of Faith according to the articles proposed by this Apostolic See and the usual oath of due fidelity, in Our name and that of the Roman church. We will, however, and by the same authority command and decree that if without having first received from you this oath and the profession of Faith the above Prelate presumes to bestow upon you the gift of consecration and you to receive it, the same Prelate as well as you, by the very fact, be suspended from the Ponti-

fical office and from the government and administration of your churches. Notwithstanding the apostolic Constitution, Instructions and any others whatsoever to the contrary.

Given in Rome, at St. Mary Major, under the ring of the Fisherman, the 29th of July, 1853, the eight year of our Pontificate.

FOR THE LORD CARDINAL LAMBRUSCHINI
JO. B. BRANCALEONI-CASTELLANI.

Substitute.

As Bishop of Amyzonias, Baraga was appointed Vicar Apostolic of Upper Michigan by the following Apostolic letters.

PIUS IX. POPE.

Beloved Son, Health and Apostolic Benediction. As We have, by similar Apostolic letters, in form of breves, erected the Upper Peninsula, of the State of Michigan, in North America, into a Vicariate Apostolic, it was necessary that we select an able man to whom We may commit the government of said Vicariate. Having, then, duly deliberated in this matter with Our venerable Brothers, the Cardinals of the Holy Roman Church in charge of the Propaganda Fide, We have turned our attention to you, who commended for piety, zeal for religion, and missionary work among Indians, appear to Us worthy to fill that office. We therefore, with advice of the same Cardinals, by Our Apostolic Authority, elect and constitute you, whom We have, by similar letters of this very date, appointed Bishop of Amyzonias, in *partibus infidelium*, Vicar Apostolic of the mentioned Upper Peninsula of the State of Michigan and we grant you all necessary and opportune faculties required for the fulfillment of

that office. We, further, command to all, whom this concerns or shall in future concern, that they receive you and admit, as per these letters, as Vicar Apostolic of said region, that they favor, obey and assist you in as much as this office requires, otherwise we shall ratify any sentences or punishment, which you pronounce or inflict against the rebellious, and shall have it inviolably observed, until condign satisfaction shall have been made. Notwithstanding the Apostolic and Universal, Provincial and Synodal Councils, general or special Constitutions and Regulations, and any others whatsoever to the contrary. Given in Rome, at St. Mary Major, under the Fisherman's ring, the 29th of July 1853, the eight year of Our Pontificate.

FOR THE LORD CARDINAL LAMBRUSCHINI
JO. B. BRANCALONI CASTELLANI,
Substitute.

The necessary episcopal outfit was procured in Detroit; and after a three days retreat at Father Hammer's in Cincinnati, Father Baraga was consecrated Bishop, November 1st, 1853, in St. Peter's Cathedral, by Archbishop Purcell, and Bishops Lefevere of Detroit, and Henni of Milwaukee, as con-consecrators.

On the back of the Bull of appointment as bishop the consecrators have made the following attest of consecration:

"We, the undersigned make known to all and attest that the gift of consecration has been conferred upon the Rt. Reverend Frederic Baraga on the first day of November in the year of our Lord one thousand and eight hundred fifty three, in the Metropolitan church of Cincinnati by the Most Rev. John Baptist Purcell, Archbishop of Cincinnati, with the assistance

of the Rt. Rev. Peter Paul Lefevere, Bishop of Zela and Coadjutor-bishop and Administrator of the Diocese of Detroit and the Rt. Rev. John Martin Henni, Bishop of Milwaukee, and also in the presence of the Rt. Rev. Martin John Spaulding, Bishop of Louisville. In witness whereof we have signed these presents the 2nd day of November year as above. In Cincinnati.

✠ J. B.,

Archbishop of Cincinnati.

✠ PETER PAUL,

Bishop of Zela.

Coad. Adm. of Detroit.

✠ JOHN MARTIN EP.,

Bp. of Milwaukee.

At the same time the Jesuit Father, George Aloysius Carrell was consecrated as bishop of Covington, Kentucky. Bishop Spaulding of Louisville delivered the occasional sermon taking his text from Leviticus XXI, 10.¹

Baraga held his first Pontifical High-mass in St. Mary's church of that city, November 6th, and gave Confirmation for the first time, November 10th, at Stone-lick, Ohio.

The fact of his consecration as Bishop did not change his plan to go to Europe. Before leaving, however, he apprised his spiritual children of his elevation to the episcopate, and addressed to them from Cincinnati, a pastoral letter, one to the Indians, and another to the white population of his new Vicariate. To the latter he wrote:

FREDERIC BARAGA, BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE, VICAR APOSTOLIC OF THE UPPER PENINSULA OF MICHIGAN.
"TO THE FAITHFUL OF HIS DIOCESE, HEALTH AND BENEDICTION. VEN-

¹ Wahrheitsfreund, Cincinnati, Nov. 3, 1853.

ERABLE BRETHERN OF THE CLERGY AND DEARLY BELOVED CHILDREN IN CHRIST JESUS.

“Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present wicked world according to the will of God and our Father.

“And the will of God, our heavenly Father, is our sanctification, our eternal happiness; that we should love him and serve him in this world, and be happy with him forever in the next. And there is no true happiness but with him and in him. God Almighty has created us for happiness; and he could not create us for anything else, because he is Charity, and all his designs and ways are charity and mercy. He has created all things for us, but he has created us for himself. And if we, nevertheless, see how much misery and unhappiness there is among us in this world, and are taught that innumerable souls are in eternal sufferings in the next world, we must acknowledge that the cause of all that, is not the will of God, but our own wickedness, our want of obedient submission to the most holy and merciful will of God Almighty. Our Saviour and our God is infinitely faithful to his promises. He promised us solemnly that whosoever shall fulfill the will of his Father, and our Father, that is in heaven, shall enter the kingdom of heaven and be there eternally happy with God. We see then plainly before us the way to happiness; it is ‘The fulfilling of the will of God, the fulfilling of our duties towards him.’

“Dearly beloved, as I wish your eternal happiness with the same heartfelt desire as

I do my own, I entreat you with all my heart, be faithful in the fulfilling of your duties toward God, and God will reward you for it in his heavenly kingdom.

“I will now explain to you our principal and most sacred duties towards God, that you may mind them, and with the help of God fulfill them faithfully. Read these instructions with attention; not only once, and then throw them away and forget them, but read them repeatedly, endeavor to practice them. This is the first time I speak to you, through these lines, as your principal Pastor and Bishop. Let these words enter into your hearts as they come out of my heart. This heart has ever loved you, my dear children, but never so paternally as now.

“I. Our first essential duty towards God is the duty of Faith, which consists in the believing of every word that God has revealed to us, without rejecting a single point of revealed faith. Some truths of our religion are so sublime that we cannot comprehend them with our feeble and limited reason. These truths we also must believe on the authority of God who never can err, never deceive, nor be deceived. That there are in our holy religion some truths so sublime that we cannot comprehend them, shows the divine character of it and admonishes us of the necessity, of the absolute submission of our limited reason to the infallible authority of God. To reject a single point would be to destroy the whole, because if God could err or deceive only in one point, his authority would be no better than human.

“This duty of faith is essential and the fulfilling of it necessary for salvation, because without faith it is impossible to

please God. And Christ said very expressly: 'He that believes and is baptized, shall be saved; but he that believes not, shall be condemned.' But we must not think that faith alone will save us, as many believe who do not belong to the true church of God. We have the infallible authority of the word of God for it, that faith without good works is dead; and a dead faith, will certainly not procure us life everlasting. The devils also believe and tremble, but they remain devils, because their faith is fruitless, and ever was so. Our faith must be a living faith; and a living faith only will give us life everlasting in heaven. In order to have a living faith, we must show it in our life and behavior; we must live by our faith according to the principles of our holy religion; we must make it our rule of life. If we have, and preserve until death the true faith and do not live according to its precepts, we shall be cast out into exterior darkness on the day of judgment, like that slothful servant, who received a precious talent at the hands of his master, and merely preserved it, but made no profit of it. Our holy Catholic faith is a most precious and immense treasure, infinitely more precious than all the gold and silver of the universe. This is that precious talent which our heavenly Lord and Master entrusted to us, His servants, that we may deal in it, and make all possible profit by it, against the day of account. He that merely preserves this talent, and makes no profit of it, will certainly be cast into that horrid darkness of eternal damnation.

"Examine yourselves, beloved children, whether your faith is living and profitable, or dead and fruitless. How unhappy

is the negligent Catholic who possesses that precious talent, the true faith, revealed by the Son of God, and does not profit by it! Oh, how those unfortunate victims of the justice of God regret that they did not make a better use of their religion when it was time! Would they be allowed to return to this world, oh, how faithful would they be in fulfilling all Christian duties! They will never more be allowed to return to this world; but you, my dearest children, are yet in the world. But your time will soon pass away forever. Profit by it; it will be for your everlasting happiness. You have an immense treasure in your hands, you can buy heaven with it. How unfortunate would you be if you profit not by such an opportunity!

"II. Another great duty of a Christian towards his God is the duty of Adoration. As soon as we believe in God and believe in His revealed word, we will easily understand how great our duty is to adore Him and Him alone. "The Lord thy God thou shalt adore and serve Him alone." We are often accused by our adversaries of adoring creatures equally with the Creator. Let them say what they please. Every Catholic child knows that we adore only God Almighty, and no other being. But we pray to the saints in heaven that they may pray with us and for us to God Almighty.

"The duty of praying is a great and holy duty. We are expressly commanded to pray continually and never to cease. Not only the word of our Savior, but also His holy example teaches us the duty of praying; He was continually praying and spent whole nights in prayer.

"Never neglect your prayers, beloved

children. A Christian without prayer is like a soldier without arms; exposed to every attack of his enemies, and easily overcome. We are soldiers of Christ; our whole life is a kind of warfare against our enemies visible and invisible; and our strongest weapon is prayer. If you throw away that weapon, how will you be able to withstand the violent and repeated attacks of your enemies? Remember the warning of our Savior, that we must watch and pray; or else the enemy will soon overcome us.

"Although we have always to pray and never to cease, still there are some periods of time in which we are more strictly obliged to pray. These are especially the beginning and the end of every day; therefore, every faithful Christian ought, invariably, to perform his morning and evening prayer. And if he does not, he neglects a decided and sacred duty towards God, and deprives himself of many graces: because prayer is the principal channel through which the grace of God flows into our hearts.

"Dearly beloved children, be faithful in the fulfilling of this holy duty; and never say, I have no time to pray. Consider how ungrateful this is. God Almighty gives you twenty-four hours every day for your works and wants. And out of these twenty-four hours you cannot give a few minutes to God for the fulfilling of a great duty? Fear the reproaches of God on the day of judgment! It requires only a good will and firm resolution to fulfill this duty, and you will find means and time to do it. And don't think, my dear children, that in remote places you are not very strictly obliged to perform your prayers. This

is a pernicious illusion. God is everywhere, and must be served everywhere. Our Savior says plainly that the true adorers and servants of God will adore Him everywhere in spirit and in truth.

"Be especially faithful in fulfilling the duty of praying on the day of Our Lord, on Sunday, which is set apart by God Almighty for His special service. We read in Holy Scripture how severely God had punished Sabbath-breakers in ancient times. If He does not punish them always now in this world, He certainly will in the next. It is a melancholy fact (but, nevertheless, very true, and it came a thousand times within my experience) that many Christians living in remote places neglect more their duty of praying and commit more sins on Sunday than on any other day of the week. How horrid this is! And what a responsibility on the day of judgment! Be careful, dear children, and fear the judgment of God. It may fall upon you suddenly and unexpectedly. Watch and pray. Perform your prayers every morning and every evening, and during the day frequently remember God; and so you will fulfill that precept of our Savior: "Pray continually and never cease."

"III. The third of our principal and most essential duties toward God is the duty of Respect; that we ought to respect God more than any other person on earth. This duty seems to be plainly understood, and it seems to be a matter of course that God be more respected than any person on earth, because He is the most Perfect Being. And still there is hardly any other duty towards God that is so often transgressed, especially by many classes of people, than this very duty of respect.

“To fulfill this duty, we ought never to forget the presence of God, but continually to remember, as we are taught by our faith, that God Almighty is everywhere present, that He knows our thoughts, hears our words, and sees our actions; and then to behave as it becomes the awful presence of God. When a believing Christian (as they commonly are) is in the presence of a respected and worthy clergyman, he behaves decently; not a single word will escape his lips that could offend the respected person; not a single action or gesture will take place that could hurt the feelings of the person of that respectable character. But consider the same Christian when he is in his ordinary common society, amongst persons whom he does not particularly respect. He will behave quite differently, he will use bad language, he will curse, swear, blaspheme, and pronounce impure, obscene words. And all this in the very presence of God, the Most Holy, the Most High. What a want of respect! And what a perversity! He respects the presence of a man, and does not respect the awful presence of his God! And transgresses horribly the sacred duty of respect towards God. If God Almighty would require of us only as much respect for His Most Holy Majesty as we use towards respectable persons on earth, every believing Christian would say that this would not be enough. And indeed it would not be enough, because there is no comparison between the respectability of the highest person in this world and the Most Holy Majesty of God! And still—to the shame of the majority of Christians we must acknowledge it—there is less respect among Christians for God Al-

mighty than for respectable persons in this world.

“Consider this, dearly beloved children, and reflect seriously how often you have transgressed this sacred duty towards God; how often you have spoken words and committed actions in the presence of God which you never would do in the presence of a clergyman or other respectable person. Repent of it, beloved children, and make a firm resolution never to forget the presence of God; to look at Him constantly with the eyes of faith, and to behave in His presence as it becomes a believing Christian, who knows that God, his future judge, everywhere sees him, and hears all his words.

“IV. The fourth principal duty of a Christian towards his God is, the duty of Obedience. We have strict duties of obedience even to certain persons in this world. Thus children are strictly obliged to be obedient to their parents; and servants are commanded by the word of God to be obedient to their masters in all things that are not against the law of God; and to be obedient even to wicked and peevish masters. But far greater is our duty of obedience towards God, who is our heavenly Father, and the best of Fathers, our Supreme Lord and Master, and the kindest of Masters.

“To be obedient means, to fulfill the will of a superior. To be obedient to God means, then, to fulfill His holy will. When a master wants his servant to do something for him, he will tell him what he has to do, and the servant will know the will of his master. But how can we know what God, our heavenly Lord and Master, wants us to do? God has established several means by which we may

understand what is His will, in order to fulfill it. The voice of conscience is one of these means by which God gives us to understand His will. The voice of your conscience is the voice of God. Pay attention to the voice of your conscience and you will understand that. When you propose to do wrong, or are in danger of committing sin, your conscience will immediately warn you not to do evil, to avoid it by all means. On the contrary, when you propose to do good, and find opportunity to do so, your conscience will encourage you to do all the good you can. See here is the plain will of God. To avoid evil and do good, this is for us invariably the will of God. So, then, beloved children, in order to fulfill the holy will of God Almighty, listen to your conscience and follow its dictates, avoiding what it forbids you, and doing what it commands you, and by so doing you will fulfill the sacred duty of obedience to God.

"Another means by which God Almighty makes us know His holy will is the "word of God," which is written in the Holy Scriptures and other good religious books, and is announced to us by the pastors of His Church. Their instructions have been called the "word of God" from the first times of Christendom, as we see in Holy Scripture (1 Thes. ii, 13.). And our Savior commands us expressly to listen to the pastors of His church with the same respect and submission as to Himself. He commands them to preach His doctrine to the whole world, and assures us that we hear Himself when we hear them. Dearly beloved children, in order to be obedient to God, your heavenly Father and Supreme Master, be faith-

ful in the fulfilling of the precepts and instructions of your good pastors and confessors. Be thankful to God that He makes you know His holy will by these means and profit by them. Remember what an awful responsibility awaits you on the day of judgment if you do not profit by such means of salvation.

"V. The fifth principal duty we have towards God, is the duty of Love; that we ought to love God above all. This is a most holy duty of every Christian; but, unfortunately, much neglected, and very rarely fulfilled as it ought to be. How strict and important this our duty is, we may understand by the express command of our Savior to love God, and by His minute description of the character of our love towards God. Not only did he say that we must love God, but He explained that we must love the Lord our God "with our whole heart and with our whole soul and with our whole mind and with our whole strength." The ancient Fathers of the Church wondered that it was necessary to give to Christians an express commandment to love God. "Is it not natural," they say, "to the heart of a Christian, who is a child of God, to love his heavenly Father above all? Was it necessary to command it, to prescribe it?" Oh, certainly it was! And notwithstanding this express commandment and the detailed description of it, very few Christians love God according to this description of our Savior.

"Consider often, beloved children, these four marks of the true love of God, and examine yourselves whether your love has these marks. And do not think that only a few chosen and extraordinary

souls are obliged to love God thus. No! we are all obliged to love Him!

"The first mark of the true love of God is, that we love Him with our whole heart; that is, that we do not divide our heart between God and the world, between the Creator and the creature. God is a jealous God, as we see in Holy Scripture; He suffers no other lover besides Him, much less above Him. He wants your whole heart, or nothing. If you love anything more than God, or as much as God, you have not the true love of God. And if you are not earnestly ready to part with anything in the world for the love of God, if He requires it of you through the mouth of a pastor of His Church, you do not love Him with all your heart; your heart is divided, and consequently not accepted by God at all. But understand well, beloved children, when we are commanded to love God with our whole heart, this means not that we must not love anything but God. We may love, and we are commanded to love, our parents, our relatives, our benefactors, our friends, even our enemies. But we must love all in God, according to the will of God, and for God's sake; and God, in all and above all. And so we will love Him with our whole heart.

"The second mark of the true love of God is, that we love Him with our whole soul. This is a Scriptural expression. We often find in Holy Scripture the word "soul" instead of "life." So, then, for instance, our Savior says that whosoever shall lose his "soul" in this world for His sake, shall find it in the next; that is, whosoever shall lose his "life" for his Savior's sake in this world, shall find true life in the next. To love God with our

whole soul, signifies that we ought to love Him more than our own life, and be firmly resolved to lose our life rather than to lose Him, through sin. It ought to be our firm and earnest resolution rather to die than to offend God. But, alas! how often will the Christian commit sin, even a mortal sin, not to save his life, but for a mere trifle, for the pleasure of a moment for a small lucre, for the vapor of a worldly honor, for the sake of a worldly friend, and so forth. What would he not do if his life were at stake! And still we are called upon—all of us—to lose rather our life than to offend God with a single sin! This is the meaning of the solemn appeal of Christ: "Love the Lord thy God with thy whole soul!"

"The third mark of the true love of God is, to love Him with our whole mind; that is, that we should occupy our mind and our thoughts continually, or at least frequently, with the presence of God. It is natural to a loving heart to remember often the object of its affection. Imagine a good loving child who lives at a distance from his kind and loving father. That child will almost continually think of his father, and will long after the happy moment of his reunion with the beloved object of his filial affections. So ought every Christian to do, because he has the happiness to be a child of the best of Fathers. And so he will do if he loves God with his whole mind. He will think continually of his heavenly Father, and never forget His holy presence. And happy, infinitely happy, is the Christian who never forgets the presence of his God and Father. He will behave decently, and will carefully avoid all that could offend his beloved Father, in thoughts

and words and actions; and will lead a holy life in the love of God.

"The fourth mark of the true love of God, is that we love Him with our whole strength. The true love of God is the greatest happiness and the most precious privilege of a Christian. It is that splendid wedding-garment in which he will be admitted to the happiness and eternal joy of the "Lamb's nuptials." Nothing in the world can be obtained without endeavors and labor; and the more precious the object and the greater the fortune aimed at, the more serious the efforts to obtain it. As the true love of God is decidedly the most precious treasure of a Christian, so also our efforts to obtain and possess it ought to be extreme. But when we consider Christians as they commonly are, we will see how earnestly and perseveringly they endeavor to obtain riches and honors and pleasures, and all the comforts of this perishable life. And the love of God? This is commonly crowded out entirely, or, sought after as a by-thing, not as the "One Thing Necessary."

"Dearly beloved in Christ Jesus! With all the eagerness and solicitude of a loving father's heart I entreat you, in the name of God, whose Holy Providence has now committed you to my spiritual care, be faithful in the fulfilling of these principal and most essential duties towards God our heavenly Father. Especially endeavor to have the true love of God, which is the very foundation of all Christianity, and the glorious mark of a happy predestination. If you love God sincerely and above all, you will easily fulfill all other duties towards Him. No-

thing is difficult, nothing tedious, to a loving heart.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."

✠ FREDERIC

*Bishop and Vicar Apostolic of Upper Michigan.*²

To the Indians, Bishop Baraga addressed the following interesting document, which as Father Verwyst observes, is a *unicum* of its kind. We have embodied it here for the simple reason that it is a document of historical and some



BISHOP BARAGA'S COAT OF ARMS

intrinsic value, being the first pastoral of the first bishop. The translation running parallel with the original we have adopted, with his kind permission, from Father Verwyst "Life of Bishop Baraga." The original Indian pastoral is a small pamphlet of ten pages, 5x8½ inches, on the paper cover is the following inscription:

"Kitchi-Mekatewikwanaie
FREDERIC BARAGA,
O Masinaigan,
Ge-Wabandamowad

²We have not been able to come across the original of this pastoral, but are indebted for it to Father Verwyst, who printed it in full in his "Life of Bishop Baraga," on pp. 261-272.

Kakina anishinabeg enamiadjig.

Cincinnati:

Printed at Catholic Telegraph Book and
Job Office.

Gashkadino-Gisiss, 1853."

We intended a facsimile reproduction of the pastoral letter, but the text of the copy, which came under our observation, belonging to Mrs. Mary Roy of Superior, Wisconsin, was underlined with ink in too many places, and therefore not reproducible as we desired. At the head of the pastoral is the episcopal coat of arms, such as we have also reproduced. As it

can be seen, it is divided into three fields, surmounted by the usual episcopal insignia. In the field to the right is the monogram of the Holy Name of Jesus with the three nails underneath. In the field to the left is the monogram of Mary with the star on top, and the heart pierced with the sword on the bottom. In the third field, which occupies the lower half of the shield, are the emblems of Faith, Hope and Charity, namely the heart, the cross and the anchor. The whole is surmounted by the inscription *UNUM EST NECESSARIUM*, or the "One Thing is Necessary."



"Frederic Baraga,

Kitchi-Mekatewikwanaie.

"Ninidjanissidog Saiagiinagog, Weweni kid anamikoninim.

"Debeniminang Kije-Manito kakina gego o gi-gijiton, kakina gego gaie win o dibendan. Win enendang, mi kakina gego ejiwebadinig. Memindage dash anamiewin, win od ijitwawin o mino ganawendan aking. Win debeniminang o gibidon anamiewin gi-bi-ijad aking gi-bi-jaweniminang, win gaie nitam gi-bi-gagikwe, gi-kikinoamawad anishinaben. Api dash jaigwa wi-nagadang aki, o gissan midasswi ashi nij ininiwan, mi sa o kikinoamaganan tchi baba-gagikwenid

"Frederic Baraga,

Bishop.

"My children, whom I love, I salute you well.

Our Lord God made all things and he owns all things. As he wills, so all things happen. But especially does he take good care of prayer, his religion, on earth. He, our Lord, brought religion, when he came on earth, when he came to have mercy on us, and he first preached it, when He taught man. But when He wanted to leave the earth he appointed twelve men, that is, his Apostles, to go about and preach everywhere on earth, and at the same time he told them to ap-

misi aking; bekish gaie o gi-inan tchi as-sawad misiwe iniiwan meshkwat gegagikwenidgin. Mi dash ga-ijitchigewad, mojjag dash gi-aiawag mekatewikwanaieg, kitchi-mekatewikwanaieg gaie, binish nongom gijigak; binish dash tchi ishkwa-akiwang mojjag ta-aiawag misiwe aking. Win dash Jesus weweni o ganawendan anamiewin; gi-ikito sa tchi ganawendang kaginig. Win gaie od assan kitchi-mekatewikwanaien; win od ineniman tchi aianid od anamiewigamigong.

"Mi dash gaie nin gi-inenimid tchi kitchi-mekatewikwanaiewiiian, aiano-apitendagosissiiwan; kakina dash nin minig oma anishinaben enamiamiljin, nind inenimig dash tchi mino ganawenimagwa, weweni tchi anamiawad, weweni gaie tchi ijiwebisiwad binish tchi ishkwa-bimadisiwad aking. Mi dash iw nongom ge-dodaman ged-akobimadisiian.

"Nongom dash nin madjita, nongom nitam, eji Kitchi mekatweikwanaiewiiian, kakina mamawi ki ganoninim, ninidjan-issidog saiagiinagog! Pisindawishig, babamitawishig, saiagiinagog! Anotch gego wenijishing ki wi-windamoninim nongom. Weweni wabandamog mandan nin masinaigan, kawin eta abiding ki dawabandansinawa, sasagwana sa wabandamog; kakina dash dodamog eji-gagikinigoieg mongom. Kishpin dash awiia nissitawinansig masinaigan, mano kinawa nessitawinameg jawenimig, kakina dash agindamawig, kakina windamawig minik eteg oma nin masinaiganing.

"Ninidjanissidog saiagiinagog, weweni mojjag ganawendamog kid anamiewiniwa ged-ako-bimadisiieieg aking. Ki jawendagosim gi-odapimameg gweiakossing anamiewin. Kawin sa oma aking eta bima-

point everywhere men to preach in their place. And that is what they did, so there were always priests and bishops until this day, and until the end of the world there will always be such everywhere on earth. But he, Jesus, takes good care of religion; for he said that he would take care of it always. He also appoints bishops; it is his will that there shall always be such in his church.

"And so he willed also me to be bishop, although I am unworthy, and he gave me all the Christian Indians here, and he wants me to take good care of them, to exhort them well to always practice their religion, to pray well, to behave well until death. And that is now what I shall do as long as I live.

"But now I begin, now for the first time, as bishop I address you all together, my children, whom I love! Listen to me, obey me, ye whom I love! I want to tell you various good things now. Read well this my letter; not only once are you to read it, read it often, and do all things as you are now exhorted (to do). But if one cannot read the letter, do you, who can read it, have compassion on him, read all of it to him, tell him all that is in my letter.

"My children whom I love, keep always well your religion as long as you shall live on earth. You are happy in having taken the true religion. For man lives not only here on earth, he will live forever after

disissi anishinabe, kaginig win ta-bimadisi gi-ishkwa-aiad aking, kaginig o tchitchagwan ta-bimadisiwan. Ta-mino-aiawag dash ki tchitchagonanig wedi kagigekamig, kishpin anamiaiag, bekish gaie weweni ijiwebisiang. Mi dash inge-ondiji-ganawendamog weweni kid anamiewiniwa, tchi jawendagosieeg kagigekamig gijigong gi-ishkwa-kitimagisiieg aking. Kego wika babamendagegon bakan ijitwawin; kawin gwaiakossesinon. Migwetch inenimig Kije-Manito gi-minigoieg gweiakossing anamiewin, weweni dash ganawendamog kaginig. Kego gaie wika babamendagegon anishinabe-ijitwawin. Memindage gagibadad iw, apitchi dash Kije-Manito Debeniminang o jin-gendan. Kitchi matchi dodam enamiad, o kitchi-nishkian gaie Kije-Maniton, kishpin keiabi babamendang, gonima gaie neiab gego odapinang minik ga-webinang gi-sig-aandasod.

“Mino ganawendamog kid anamiewiniwa, ninidjanissidog; kagige jawendagosiwin gijigong wikwatchitog; kid inenimigowa sa Debendjiged tchi jawendagosieeg kagigekamig. Minik ga-dodang Kije-Manito gi-ojitod gi-jig aki gaie, gibi, ininajaowad gaie Ogwissan aking, kakina gijitchige tchi ondji kitchitwawendaming od ijinikasowin anishinabeg dash tchi ondji jawendagosiwad. Kishpin anishinabe bemadisiid aking babamitawad Kije-Maniton, o ga-minigon kagige minawanigosiwin gijigong; kishpin dash agonwetawad, kawin o ga-wabandansin kagige minawanigosiwin, meshkwat dash ta-kitimagisi, ta-kithi-kitimagisi, kaginig gaie ta-kitchi-kitimagisi.

“Mi dash iw ge-dodameg, ninidjanissidog saagiinagog; mojag weweni baba-

his life on earth is at an end, his soul will live forever. But, our souls will be there forever well off if we are Christians, and if at the same time we live a good life. Therefore keep well your religion that you may be happy forever in heaven, after you have been poor on earth. Never mind another religion; it is not the right one. Be thankful to God that you were given the true religion, and always keep it well. And pay no attention to Indian-religion (Indian paganism). It is very foolish, God our Lord hates it (Indian religion). A Christian acts very wrong and offends God much if he still minds or resumes what he renounced when he was baptized.

“Keep well your religion, my children; strive after eternal happiness in heaven; for the Lord wants you to be happy forever. All that God did in making heaven and earth, and sending his Son on earth, he did all, that hereby his name might be sanctified and men thereby be happy. If man living on earth obeys God, he will receive from Him eternal happiness in heaven, but if he disobeys Him, he will not see eternal happiness, but on the contrary, he will suffer, he will suffer greatly, and he will suffer greatly forever.

“But this is what you should do, my children, whom I love: always obey well

mitawig Debeniminang Kije-Manito, do-damog eji-gagikimigoieg, mi ima ge-ondji-kitchitwawendameg Kije-Manito od ijinikasowin gaie dash ki tchitcago-wag ki ga-jawendagosiwag. Jesus gi-ikito; "Bejigwan iw aiapitchi-kitchi-inabadjitong." Wegonen dash iw? Mi sa tchi sagiang weweni gaie tchi anokitawang Kije-Manito, mi dash tchi jawendagosiangwa ki tchitcagonanig. Kakina anokiwin minik andagog aking kawin apitendagwassinon epitendagwak iw tchi anokitawang Debeniminang Kije-Manito, mi dash ningoting gijigong tchi ijaiang. Mi sa iw gwaiak wendji-aiaiang aking.

"Mikwendamog, ninidjanissidog, gadodang Kije-Manito tchi mininang kagige bimadisiwin gijigong. Nakawe sa oma aking tchi bimadisiang kid inenimigonan ki minigonan anamiewin, kitchi Jawendagosiwinan, o jawendjigewin gaie; tibinawe Ogwissan saagiadjin o gimigiwenan tchi nibonid tchibaiatigong, mi sa tchi jawendagosiang gijigong kagigigekamig—Geget Kije Manito kitchi inendam tchi jawendagosiang, o kitchi apitendam ki jawendagosiwinan. Ogwissan o pagidinan tchi jawendagosiadki tchitcagonanin! Apegish, ninidjanissidog, weweni nissitotameg, mi dash gaie Kinawa tibishko tchi apitendameg ki jawendagosiwiniwa, win Kije-Manito epitendang.

"Ow gaie mikwendamog, ninidjanissidog, Kishpin gashkitamasoieg kagige jawendagosiwin gijigong, kinawa ki-ga-jawendagosim, kinawa ki gad-aianawa minik ge-gashkitamasoieg. Kawin Kije-Manito nawatch ta-ondji-jawendagosissi, kishpin kinawa gijigong aiaieg; kawin

Our Lord God, do as you are exhorted; thereby you will sanctify the name of God and you will make happy your souls. Jesus said: "But one thing is necessary." But what is that? It is that we love and serve God well, and so make happy our souls. No occupation (work) on earth is so important as that, that we serve Our Lord God and so go one day to heaven. That is just for what we are on earth.

"Remember, my children, what God has done to give us eternal life in heaven. Namely, first, he wants us to live on earth; he gives us religion, the holy sacraments and his grace; he has given even his Son, whom he loves, to die on the cross in order that we may be happy in heaven forever. Truly God desires much that we be happy, he prizes highly our happiness. He sacrifices his Son to make our souls happy! My children, may you well understand this, so that you too may prize your happiness as God himself prizes it.

"This also remember, my children. If you obtain everlasting happiness in heaven, you yourselves shall be happy, you yourselves have all you shall have gained. God will not be more happy, if you are in heaven, and he will not be less happy if you burn in hell. You alone will have

gaie win awashime pangi ta-jawendag-ossissi kishpin kinawa anamakamig dana-kisoieg. Kinawa sa eta ki gad-aianawa ga-gashkitamasoieg. Apegish weweni nissitotameg.

“Ow dash gaie nissitotamog. Kishpin gwaiak bimadisiieg, mi dash gashkitoieg kagige jawendagesiwin gijigong, kakina gego ki gi-gashkitonawa; kid apitchi jawendagosim. Kishpin dash matchi ijiwebisiieg, mi dash gashkitossiweg kagige minawanigosiwin gijigong, kakina gego ki gi-wanitonawa, kakina ki gi-banadjitonawa; kawin bakan gego ki gad-ondjiajawendagosissim, ki ga kitchi-kitimagisim kagigekamig anamakamig. Kawin oma aking gwaiak jawendagosiwin ningotchi dagossinon, gijigong eta dago-magad. Kishpin dash iw jawendagosiwin gijigong endagog gashkitamasossiweg, mi tchi animisiieg kagigekamig. Geget kashkendagwad! Anawi o kikendan bemadisiid wenibik eta tchi aiad oma aking, o kikendan gaie dagossinog aking gwaiak jawendagosiwin, gijigong eta dagomagad. Gwaiak o kikendan kakina iw; kawin dash o babamendansin, mi dash iji bimadisiid tibishko enendagosid oma eta aking tchi bimadisiid, tchi apitchi ish-kwa-aiad dash api nebod aking. Kego kinawa, ninidjanissidog, ijiwebisikegon. Nissitotamog ejiwebak; nissitotamog wendjiaiaieg aking. Mi eta wendji-aiieg tchi gashkitamasoieg kagige bimadisiwin gijigong. Kishpin eget gashkitamasoieg ki gad - apitchijawendagosim, missawa kitimagisiieg aking. Kishpin dash gashkitamasossiewg, ki ga - kitchikiti-magisim, missawa kitchiwawisiieg aking, kitchi danieeg, kirchi mino aiaieg gaie. Kishpin awiia mino aiad aking, babamendansig dash kagige bima-

what you have gained. May you well understand this.

“Understand also this. If you live justly and so gain everlasting happiness in heaven, you have gained all; you are very happy. But if you are bad, and so do not gain everlasting happiness in heaven, you have lost all, you have ruined all, for nothing else will you be happy (i.e. nothing else will make you happy). you will be very miserable forever in hell. Real happiness is not anywhere here on earth, it is only in heaven. But if you do not gain the happiness that is in heaven, you will suffer forever. It is truly sad. Although a person knows that he is to be only a short time here on earth, he knows that real happiness is not on earth, it is only in heaven; he really knows all that; but he does not mind it, and he lives as if he had to live only here on earth, and as if he would entirely cease to exist, when he died on earth. You, my children, do you not act so. Understand how it is; understand for what you are on earth. Only for this are you on earth, to gain eternal happiness in heaven. If you really gain it, you will be very happy, even if you are poor on earth. But if you do not gain it, you will be very miserable, even if you are honored on earth, rich and well. If one is well off on earth but does not mind eternal life and does not strive after it, he will be there the more sad on that account; for he will think: Truly I have been foolish whilst I lived on earth. I loved only what is on earth, only it I minded. But now I have lost it, but in place of it I have gained everlasting suf-

disiwin, wikwatchitamasossig gaie, awashime win wedi ta - ondji - kashkendam: ta-inendam sa: Geget nin gi-gagibadis megwa gi-bimadisiian aking. Mi eta aking endagog nin gi-sagiton, nin gibabamendan. Nongom dash nin gi-waniton iw, meshkwat dash kagige kotagitowin nin gi-wikwatchitamason! Apegish, ninidjanissidog, weweni nissitotameg, apegish babamendameg!

fering! May you well understand this, my children, may you heed it!



THIS VIEW SHOWS THE SITE OF THE ST. VINCENT DE PAUL CHURCH AT INDIAN LAKE NEAR MANISTIQUE, BLESSED BY FATHER BARAGA ON AUGUST 9, 1832. THE SHED IS DIRECTLY OVER WHERE THE SANCTUARY STOOD, IN FRONT OF WHICH THE FOUNDATIONS OF THE OLD CHURCH ARE STILL VISIBLE.

“Gwaiak mo jag anokitawig Kije-Manito, wenibik bimadisiieg aking; weweni dodamog eji-minwendang Debendjijed; kakina debwetamog enigokodeeieg minik ga-iji-kikinoamonang Jesus, gi-bi-aiad wenibik aking; kego ganage bejig ikitowin webinan-gegon. Geget anind gagik-

“Always truly serve God, whilst you are living a short time on earth; act well as the Lord likes; from your whole heart believe all that Jesus taught us when he came to be a short time on earth; do not reject even one single word. Some things, that Jesus has taught us, are in-

wewinan sanagadon, ga-iji-kikinoamolang Jesus; kawin ki da-gashkitossimin tchi nissitotamang, kishpin kid inendamowininan eta aioiang; osam jagwadam kid inendamowininan. Debweiendamowin dash aioda; songan kakina debwenanda oma aking minik ga-ikitod Jesus, wedi dash gijigong kakina mijisha ki ga-wabandamin ejiwebak. Kishpin gego osam sanagak tchi nissitotameg, pabige inendamog: Kawin nin nin nissitotansin iw, kawin nin kikendansin ejiwebak, win dash Kije-Manito o kikendan. Win gi-ikitod, mi wendji-debwetaman Panima dash gijigong nin ga-kikendan kakina gego.

“Weweni, nissidjanissidog, ganawendamog ki debweiendam-owiniwa, ged-akobimadisiieg, Kije-Manito tchi sagiineg; ikito sa kitchitwa Paul; kawin awiia o gasagiigossin Kije-Maniton, Kishpin debweiendansig. Jesus gaie ikito: “Aw ge-debwetansig ta-kagige-kotagendam anamakamig.” Kego dash inendangegon, pijishig debweiendamowin tchi debisseg, ge-ondji-gashkitamassoieg kagige bimadisiwin gijigong. Bakan ejitwadjig o debwetanawa iw; kawin dash awansinon. Ojibiigade Kije-Manito o masinaiganing: Kishpin debweiendang eta awiia, mino dodansig dash bekish, nibomagadini o debweiendamowin, kawin ningot inabadassinini. Enigokodeeieg wikwatchitog tchi mino ganawendameg ki debweiendamowiniwa, kid anamiewiniwa; bekish gaie dodamog mojang eji-kikinoamagoieg anamiewin. “Ta-bimadam ki debweiendamowiniwa,” kid igomin. Kishpin sa gwaiak wikwatchitoiang tchi iji bimadisiiang eji-kikinoamagoiang anamiewin, mi tchi bimadak ki debweiendamowininan. Bemadak dash debweiendamowin ki

deed hard (to be comprehended); we would be unable to comprehend them, if we were to employ our reason only; our reason is too weak. But let us use faith; let us strongly believe here on earth all that Jesus said; there in heaven we shall plainly see how all things are. If something is too difficult for you to understand, think immediately: I indeed do not understand, this, I do not know how it is, but God, knows it. Because He said it, therefore I believe. Afterwards in heaven I shall know all.

“Keep well, my children, your faith as long as you live, that God may love you, for St. Paul says: No one will be loved by God, if he does not believe. And Jesus says: “He who will not believe, shall suffer forever in hell.” But do not think that faith alone is sufficient for you to gain eternal life in heaven. Protestants believe that; but it is not so. It is written in God’s book (holy Bible): if one believes only, but does not do good at the same time, his faith is dead; it is of no use. Endeavor with all your heart to keep well your faith, your religion, and at the same time do as your religion teaches you. We are told: “Let your faith be living.” If we truly try to live as our religion teaches us then our faith is living. And a living faith will give us everlasting life in heaven.

ga-minigomin kagige bimadisiwin gijigong.

"Kid iji gagikiminim dash, minidjanissidog, weweni ganawendamong ki debweendamowiniwa. kid anamiewiniwa: ijiwebisig eji-nondameg anamiegagikwewin; ki gakitchi jaw endagosim dash Kije-Manito od ogimawiwining.

"Menindage dash gaie kid iji gagikiminim tehi anamiaieg endasso-gijigak; ikito sa Debeniminang Jesus: "Mojag anamiag, kego wika anijitangegon." Mojag sa, endasso-gijigak, kigijeb onagoshig gaie weweni anamiag; nondagijig dash aiapi mikwenimig Kije-Manito, kego wika wanenimakegon. Kishpin awiia anamiassig kigijeb, kawin gweteh ta-mashkawisissi tehi nigamal matchi maiton. Mojag sa win matchi manito ki wi-minigonan matchi inendamowin, tehi matchi inendamang nitam, mi dash gaie tehi matchi dodamang. Kishpin awiia weweni anamiad, ta-mashkawendam, gwalak o gamigaman matchi maiton, kawin o gad-olapinamawassin matchi inendamowin, kawin gaie ta matchi dodansi. Kishpin dash anamiassig, kawin gweteh ta-mashkawendansi, waiba dash ta pagishin batadowining. Kego kitimikegon tehi anamiaieg, ninidjanissidog; mo jag en dasso gijigak anamiag, bekish gaie nanagatawendamog ekitoieg anamiaieg. Kinidjanissiwag gaie weweni kikinoamawig anamiewin. Kitchi matchi dodam anamiad wenidjanissid, kishpin pitimid tehi kikinoamawad onidjanissan anamiewin. Kego kitimikegon, ki gadanimisim dibakonige-gijigak.

"Memindage dash emamiegijigakin weweni anamiag; kego anokikegon iwapi: anamiewigamigong gaie pindigeg dassing-pandigengin. Sagitog apitchi an-

"I exhort you, my children, keep well your faith, your religion; live according as you hear religious preaching; and you will be very happy in the kingdom of God.

"And especially do I exhort you to pray every day, for Our Lord Jesus says: 'Pray always, never give up.' Always pray well every day, morning and evening, occasionally remember God during the day, do never forget him. If a person does not pray in the morning, he will not be very strong to fight the devil. For he, the devil, wants to give us a bad thought, that we first think evil and so also then do evil. If a person prays well, he will strongly resolve, he will really fight the devil, he will not take bad thought from him, and he will not be bad. But if he does not pray, he will not make strong resolutions, but soon fall into sin. Do not be slothful in praying, my children; always pray every day, and at the same time reflect on what you are saying when praying. Instruct well your children in religion. A Christian parent does very bad, if he is slothful in teaching religion to his children. Be not slothful; you will suffer for it on judgment day.

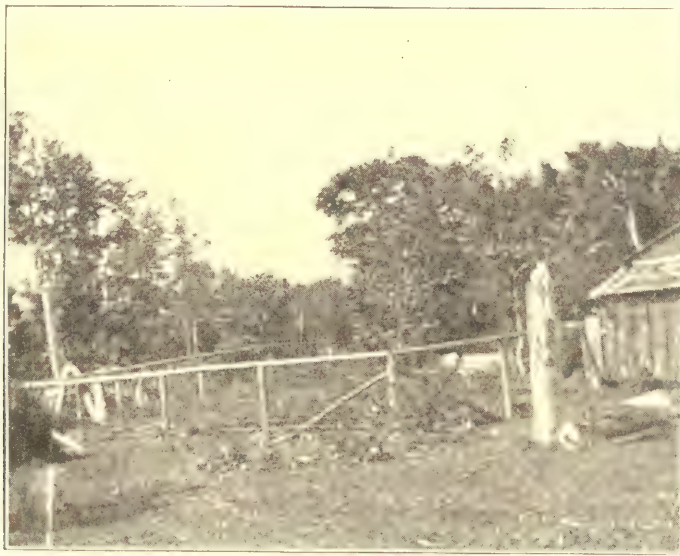
"Pray well especially on Sundays; do not work then; and enter the church as often as people enter. Love very much the church, for it is God's house on earth.

amiewigamig, mi sa Kije-Manito o wigiwam aking. Kishpin awiia weweni paipindigedjin Kije-Manito o wigiwaming aking, ta-pindigana Kije-Manito o wigiwaming gijigong gi-ishkawbimadisid ogidakamig.

"Ninidjanissidog saiaginagog, weweni gaie mojang manadjig Kije-Manito, kitchitwawenimig gaie enigokodeeieg. Kego wika awiia bemadisid aking awashime manadjakegon eji-manadjieg Kije-Manito. Awashime manadjig, awashime

If a person usually enters well God's house on earth, he will enter God's house in heaven after he has ended his life on earth.

"My children, whom I love, respect God well and always, and glorify him from your whole heart. Never show greater respect to any person on earth than you show to God. Respect and glorify Our Lord God more than all people on



THE ANCIENT INDIAN CEMETARY AT INDIAN LAKE.

kitchitwawenimig Debeniminang Kije-Manito, kakina dash bemadisidjig aking. Sasagwana dasy iw ijiwebad, awiia awashime manadjad bemadisidjin aking. Kije-Maniton dash. Nanagatawendamog mi dash tchi missitotameg. Kishkin sa gaganonad mekatewikwanaien kawin tamatchi-gigitossi, kawin gaie ta-winitagosissi, kawin sa gego maianadadinig taikitossi; o manadjian sa mekatewikwanaien pesindagodjin. Kishpin dash bekanisinidjin wadji - gagibadisidjin

earth. But it often happens that a person shows greater respect to people on earth than to God. Reflect that you may understand. If a person converses with a priest, he will not speak ill; he will not speak immodestly; he will not say anything bad; for he respects the priest, who is listening to him. But if he converses with another, who is his comrade in impurity, he will talk various foolish, immodest things. Understand! Does he not respect more highly the priest than

gaganonad, anotch gego gegibadadinig, beshigwadadinig ta-ikito. Nissitotamog! Kawin na win awashime o manadjassin mekatewikwanaien, eji-manadjiad Kije-Maniton? Kishpin mekatewikwanaien nondagod, kawin-matchi gijwessi; kishpin dash nondagossig anawi dash Kije-Maniton nondagod, anotch gego matchi ikito. Mi dash geget bemadisinidjin aking awashime o manadjian, Kije-Maniton dash. Geget kitchi matchi dodam, kitchi bata-ijiwebad iw. Mi dash wendji-igoieg, ninidjanissidog, awashime manadjig Kije-Manito, kakina dash bemadisiidjig aking. Minik ge-wi-ikitossiweg, ge-widodansiweg gaie enassamid mekatewikwanaie, kego iw wika ningotchi ikitokegon; misi sa aia Debeniminang Kije-Manito; kaginig ki ganawabamigowa, ki pisindagowa gaie.

“Kishpin enamiad ening: Eji-manadjiad mekatewikwanaie, ki da-iji-manadpia Kije-Manito; pabige da-inendam: Osam pangi nin da-manadjia; kawin na Kije-Manito awashime apitendagosissi, kakina mekatewikwanaieg. Kitchi - mekatewikwanaieg gaie? Geget awashime apitendagosi, kawin dash ganage iw minik manadjassi, mekatewikwanaie eji-manadjiiind Enassaminid mekatewikwanaien kawin ta-matchi-ikitossi, enassaminid dash Kije-Maniton kitchi nibiwa ta-matchi-ikito. Geget kashkendagwad! Kego ijiwebiskegon, ninidjanissidog. Weweni manadjiiig, apitchi kitchitwawenmig Debeniminang Kije-Manito. Mojag mik wenimig, misi sa aia; kaginig ki wabamigowa, apine ki nondagowa. Kego matchi dodangegon, ki wabamigowa sa Debendjiged; kego matchi ikitokegon, ki nondagowa sa Maiamawi-Ishpendagosid.

God? If he is heard by the priest, he does not talk bad, but if he is not heard by him, although he is heard by God, he talks all kinds of bad things. And so he really respects more a person on earth than God. Truly, he acts very wickedly, it is very bad. Hence, you are told, my children, respect God more than all the people living on earth. What you would not say, what you would not do before the priest, never say it anywhere else, for our Lord God is everywhere; he is always looking at you, he is always listening to you.

“If a Christian is told: As you respect the priest so should you also respect God, he should immediately think: too little would I respect God; is God not more to be prized than all priests and bishops? Truly, he is more to be prized, yet he is not respected as much as the priest is respected. A person would not talk bad before a priest, but before God he talks bad very much. It is really sad! Do not act so, my children. Respect well and glorify very much Our Lord God. Always remember him; he is everywhere; he sees you always, he hears you always. Do not act wickedly, for the Lord sees you; do not talk wickedly, for the Most High hears you.

"Weweni gaie mojang, nindjanissidog, babamitawig Kije-Manito. Apitchi win apitendagosi; kakina gego win o gigijiton, kakina gego gaie od apitchi dibendan. Weweni babamitawig. Potch bemadisinidgin aking tchi babamitawawad, inawag enamindjig mi sa abinodjiiag tchi babamitawawad onigiigowan, enonindjig dash tchi babamitawawad debenimigowadjin. Awashime dash kid iji gagikimigomin tchi babamitawang Kije-Manito, win sa kakina kid apitchi dibenimigonan.

"Kije-Manito mojang ki-gaganonigonan kideinang, mojang ki gaganonigonan tchi jingendamang tchi ojindamang gaie kakina maianadak, mashkwat dash weni-jishing eta tchi dodamang. Kishpin enamiad wi-matchi-dodang, pabige Kije-Maniton o ga-ganonigon odeing: Kego dodangen, manadad, o gad-igon. Kishpin dash wi-mino-dodang enamiad, pabige Kije-Maniton o ga-gagansomigon tchi mino dodang. Mi sa eji-ganoninang mojang Kije-Manito kideinang. Ketchi jawendagosi dash enamiad pesindawad mojang Kije-Maniton, eji-gaganonigodjin.

"Minawa dash ki gaganonigonan Debendjiged gagikwewining. Api enamiad pesindang anamie-gagikwewin, gwaiak Kije-Maniton o pisindawan. Anawi get mekatewikwanaie gagikwe; tibishki dash gagikwe, Jesus Debeniminang ga-iji-gagikwed. Ikito gaie Jesus: 'Kishpin awiia pisindawad gegikwenidjin, nin igo nin pisindog.'

"Ninidjanissidog saiagiinagog, weweni babamitawig mekatewikwanaiegegikwedjig; Kije-Manito ki ga-babamitawawa. Dassing gaie waiebinigeiegon, weweni odapinamog minik egoieg iwapi, weweni kakina dodamog, Kije-Manito iwapi ki ganonigowa.

"Always obey God well, my children. He is highly worthy; he has created all things and to him belong all things. Obey him well. Christians are told to obey even those who are living on earth, namely, children to obey their parents, and servants to obey their masters. Far more are we exhorted to obey God, for to him we all belong entirely.

"God always speaks to us in our hearts; he always tell that we should hate and shun all that is bad, and on the contrary should do only what is good. If a Christian is inclined to do bad, immediately he is told by God in his heart: don't do that, it is bad, thus he will be told by Him. But if a Christian is inclined to do good, immediately he will be requested by God to do the good. It is thus that God always speaks to us in our hearts. Very happy is the Christian who always listens to God speaking to him.

"Again, the Lord speaks to us in sermons. When a Christian listens to a sermon, he really listens to God. Although really the priest preaches, yet he preaches so as Our Lord Jesus preached. And Jesus says: 'If one listens to him that preaches, he listens to me myself.'

"My children, whom I love, obey well the priest's preaching; God you will obey. And as often as you confess, receive well all you are told then, do all well, God speaks to you then.

"Memindage dash, nimidjanissidog, sagiig Kije-Manito. Kishpin awiia weweni sagiad Kije-Manton kakna gego gwaiak dodam, kawin gego ondjita matchi dodansi. Apitchi dash gwaiak kid igomin tchi sagiang Debeniminang Kije-Manito, ki kikinoamagonan gaie, Jesus ged-iji-sagiang: ikito sa: "Debendjiged ki Kije-Manitom ki ga-sagia kakina kidenig, kakina gaie ki tchitchagong, kakina gaie kid inendamowining, kakina gaie ki mash-kawisiwining: mi ekitod Jesus. Wik-watchitog dash, nimidjanissidog, gwaiak tchi sagieg, eji-kikinoamonang Jesus.

"But especially, my children, love God. If a person loves God well, he will do everything right, he will not do anything bad purposely. We are very justly told that we should love Our Lord God, and Jesus teaches us how we should love him; for he says: 'The Lord, thy God, thou shalt love with thy whole heart, and with thy whole soul, and with thy whole mind, and with all thy strength,' thus says Jesus. Endeavor, my children, to love him so as Jesus teaches us.



THE SITE OF BARAGA'S RESIDENCE AT INDIAN LAKE. THE HOUSE EAST OF IT IS THE RESIDENCE OF MR. AUGUST C. MILLER TO WHOM THE GROUNDS OF THE ANCIENT MISSION BELONG AT PRESENT.

"Kakina kideing ki ga-sagia Kije-Manito, ikito Jesus. Kishpin sa awiia awashime sagiad Kije-Maniton kakina dash aking endagog, kakina gaie ode minad Kije-Maniton, mi aw saigiad kakina odeing. Kishpin awiia apitchi songendang tchi ojindang batadowin, awashime gaie minwendang tchi nissind, iw dash tchi bata-dodang ondjita, mi aw saigiad

"With thy whole heart shalt thou love God, says Jesus. If a person loves God more than all that is on earth, and gives his whole heart to God, such a one loves God with all his heart. If one strongly resolves to avoid sin, and if he should rather wish to be killed than do evil purposely, such a one loves God with his whole soul. And if he always remembers

Kije-Maniton kakina o tchitchagwang. Kishpin gaie mikwenimad mojang Kije-Maniton, tibishko sa go wabamed, mi dash bekish inendang: Kawin nin wi-matchiikitossi, kawin gaie nin wi-matchi-dodansi, nin nondag sa Debendjiged, nin wabamig gaie, mi aw saiagiad Kije-Maniton kakina od inendamowining. Kishpin dash enamiad apitchi mashkawendang tehi mino ijiwebisid; apegish mino ijiwebisiiian, mojang nendang, bekish gaie geget ojindang maianadak minik eji-gashkitod, mi aw saiagiad Kije-Maniton kakina o mashkawisiwining.

“Geget jawendagosi gwaiaak saiagiad Kije-Maniton! Mano sa, ninidjanissidog, mojang wikwatchitog weweni tehi sagieg. Epitch dash sagieg, meshkwat jinendamog kakina bataadowinan. Memindage webinamog, jingendamog gaie matchi nimikwe-win; apitchi geget manadad. Anotch bata-ikito, bata-dodam gaie awiia gagiwashkwebidjin. Odjindamog gaie kakina bishigwadisiwin, gagibadisiwin. Gossig Kije-Manito, ki wabamigonan sa mojang.

“Ninidjahissidog saiagiinagog, kakina sa go maianadak jingendamog, eji-jin-gendang Debeniminang Kije-Manito; kakina dash meno-ijiewbak odapinamog, minwendamog, eji-minwendang Kijie-Manito; ki ga-jawendagosim dash kagigekamig Kije-Manito od ogimawining gijigong. Mi ge-ing.

✠FREDERIC,

Kitchi-Mekate-wikweanais.”

God, just as if he saw him, and so at the same time thinks: I will not speak ill and I will not do evil, for the Lord hears and sees me, such a one loves God with his whole mind. If a Christian very strongly resolves to live well, if he always thinks: May I live well, and at the same time really avoids what is bad as much as he can, such a one loves God with all his strength.

“He indeed is happy who really loves God! Well now, my children, always endeavor to love God well. But since you love him, hate on the other hand all sins. Especially reject and hate bad drinking; truly it is very bad. When a person is drunk, he talks and does various bad things. Hate also adultery and impurity. Fear God, for he always sees us.

“My children, whom I love, hate all that is bad, as Our Lord God hates it, but accept, love everything that is good, as God likes; and you will be happy forever in the kingdom of God in Heaven. Amen.

✠ FREDERIC,

Bishop (Great Black-goven.)”

Late in November Bishop Baraga left New York, on the U. S. M. S. Pacific, for Liverpool and from thence to Dublin, where he was received by the Most Reverend Archbishop, Paul Cullen, in the friendliest manner and by the Archbishop's kind permission, adopted the Reverend Lawrence Dunne, for his diocese. By way of Holyhead and London, accompanied by his first priest, Baraga arrived in Paris, December 22nd.

Lodging, for Father Dunne, until such time as the Bishop should be ready to return to America was found at the *Retraite Ecclesiastique*. Then the Bishop went in quest for more suitable timber for his diocese. At the *Missions Etrangères*, his choice fell upon a young intellectual looking student, from Berlin—Martin Fox, a young man of promise and rare abilities. "Send him to my room," said the Bishop to the rector, "I wish to talk to him."

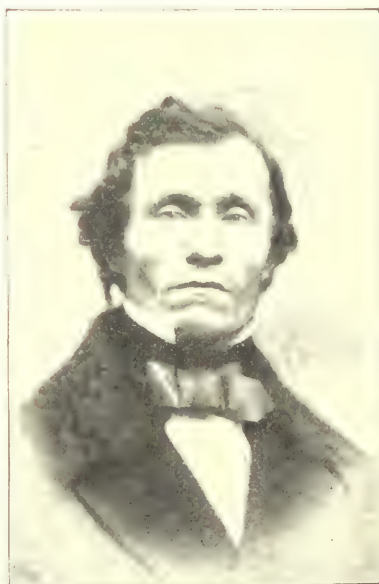
Martin had an interview with the bishop, the outcome of which was that he offered himself for the American mission. But there was one great drawback—Martin did not know a word of English. "You will have to go to Dublin for a year," said the Bishop to him. "A year in Dublin with your ability ought to give you a fair knowledge of the English language, and they say that is the place to get the genuine article."

So Martin, after taking a tearful leave of the many friends he had made in St. Sulpice, set out for Ireland. The rest of the story will be told in his own words:

"I parted from Bishop Baraga as from the best and most indulgent of fathers. My own father died when I was very young, and I resolved to do my best to

please a prelate, who inspired me with such a deep affection.

"I had no trouble in conversing in French or German till I got to Queens-town, or to the Cove, as they called it then. From there to Dublin I had to get along by signs. Arrived at the capital, I pointed out my luggage to a cabman, pronounced the talismanic word, 'All Hallows,' and away we went at a brisk trot for the university. It was raining, and doubtless the heavy atmosphere increased still further the miserable homesick feeling which was fast growing on me. As the gate clanged behind me, I felt I was shut out forever from home and friends."¹



CASPAR SCHUTTE THE SERVANT OF BISHOP BARAGA.

Bishop Baraga continued his journey to Mechlin (Malines), in Belgium, where he was accorded by his Eminence, the Cardinal Archbishop, Engelbert Sterckx,

¹Verwyst, p. 277.

a most honorable reception. Journeying through Germany he visited Aix la Chapelle, Cologne, Duesseldorf, Cassel, Marburg, Frankfort on the Main, Darmstadt, Stuttgart, Ulm, Augsburg and Munich. In the Bavarian capital he remained a few days, enjoying the hospitality of the Benedictine Fathers at St. Boniface Convent. On the 18th of January (1854) arriving at Linz he paid his respects to the venerable Bishop Rudiger, and in Vienna was met by his old acquaintance, the Very Rev. Bartholomew Widmer, director of the Augustinaeum, afterwards (1860) Prince Bishop of Laibach.

In Vienna, naturally, his first visit would be to the most venerable and Most Reverend Prince Archbishop, Vincent Edward Milde, the benefactor of Bishop Baraga, and his missions, and whose name should be written in golden letters in the Annals of all the then existing Dioceses of America, on account of the generous support which they have all received from him and from the Leopoldine Society through him. Before his benefactor, as the head of the Leopoldine Society, which has done unaccountable good and relieved untold sufferings of missionaries in America, Baraga laid bare the needy condition of his new charge, the Vicariate Apostolic of Upper Michigan, the to be Diocese of Sault Ste. Marie and Marquette. Not in vain, indeed! The magnificent gifts, which Baraga carried, returning to his diocese more eloquently bespeak the generosity of the donors than we are able to depict with our feeble pen.

Baraga's next visit was to his native land. He arrived in Laibach, January 27th. Early, the following morning, at

five o'clock he stood in the St. Nicholas' Cathedral, at the altar of the Blessed Sacrament, where thirty one years ago, September 22nd, 1823, he offered the first holy Mass. Ovations that would have made any other man drunken with vain glory greeted him everywhere. Baraga remained the selfsame poor and humble missionary of Lake Superior. In the parish church at Debernice, where he was baptized, he said holy Mass on the first day of February and "at the baptismal font I offered prayers of gratitude for the infinitely great grace of my regeneration, June 29th, 1797, in this self same font."⁴

He confirmed at Treffen, on Candlemas, his grand-nephew, Joseph Frederic Gressel. In Metlika—February 5th—and St. Martin—February 12th—where he had been chaplain he pontificated and preached to immense concourses of people, who came, from near and far, to behold their, at one time, so much beloved curate.

Now, also, the long cherished opportunity to visit Rome again, the centre of Christendom, presented itself. Accompanied by his widowed sister, Amalia, he embarked at Triest on a small boat for Ancona in order to visit the famous Loretto shrine on his way to Rome. He arrived in Rome on the 21st of February (1854) and was received in audience by Pius IX. on the 27th, and again on the 5th of March. The Holy Father benignantly received the missionary Bishop and accepted the gift of the First Otchipwe Indian Grammar and Dictionary.

Leaving Rome on the 8th of March, Baraga arrived by way of Florence

⁴Diary.

Bologna, Padua and Venice, again at Laibach, on the 16th of March. During this second sojourn in Carniola he held Pontifical Highmass and preached on the Feast of St. Joseph in Lack; on the feast of the Patrocinio of St. Joseph, March 25th, in the Franciscan church and the following day, in that of St. Peter, in Laibach.

On the 28th of March Bishop Baraga bade adieu to his native land and friends and entered upon his return trip to America. In St. Andreas, Carynthia, he called on the Prince Bishop Anton Martin Slomšek, the Slovenian Goethe, and received on this occasion two students, the two brothers Roesch, whom he, however, dismissed soon after arriving in New York, on account of being dissatisfied. During his stay in Gratz he accepted hospitality of the Franciscan Fathers; he preached in the Cathedral on the 2nd of April.

He arrived in Vienna on the 4th of April and found again a hospitable home in the Augustinaeum. As much as he desired to depart as soon as possible, the forthcoming marriage of the Emperor to the Bavarian Duchess, Elizabeth, detained him. "They tell me," he writes, "it behooves that a representative of the American church, which has received so many benefits from Austria, should be present."⁵

With the seventy Prelates, Cardinals, Archbishops and Bishops, Baraga was also present at their majesties' marriage, in the Augustinian church, April 24, 1854.

On the 27th he was ready to leave the

Austrian capital. He had received presents from all parts of the Empire and had made purchases of such church utensils as he wished to take along.

The Emperor, Francis Joseph I, presented him with a pectoral cross and chain and an episcopal ring set with an amethyst of rare beauty encircled by an oval crown of small diamonds. The stone is engraved with the Holy Name of "Jesus." He also received from the high donor among other things, two chalices. On the inside of the base is the following inscription: Von Sr. K. K. Apostol. Majestaet, Franz Joseph I., Kaiser von Oesterreich-Aus der K. K. Hof und Staats Druckerei in Wien, 1854. Both Chalices are in Roman style.

The humility of Bishop Baraga would not allow him to wear so precious a pectoral as he had received from the Sovereign of Austria, as long as the poverty of his missions clamored for the gold and precious stones in it. Pressed for money and prompted by noble impulses he decided to part with it. Before selling it, however, he procured a cheap imitation, to preserve the memory of the priceless gift. The ring he retained and all the Bishops of Marquette, in their succession, have worn it. It adorns on festive occasions the hand of the present Ordinary.

One chalice is still at the Cathedral usually used only on the occasion of a first mass by the Neopresbyters. The other chalice was melted in the Ewen fire, having been given to Father Joisten till the new mission of which he was the first pastor could afford to buy its own chalice.

From Vienna Baraga came to Linz by boat, and from there to Munich, by coach. Here the king, Ludwig, upon his express

⁵ Letter, to M-gr. Novak.

invitation through the Archbishop 'to send the Indian Bishop, when he again comes to Munich, to him' received him cordially, and richly endowed him with presents. In Augsburg the Count von Taufkirchen received him in a princely manner. On the 5th of May arriving again in Paris, Bishop Baraga put up "*aux Missions-Etrangères.*"

In Paris he remained two weeks, main-



BISHOP BARAGA'S PULPIT, STILL IN USE IN ST. MARY'S CHURCH, SAULT STE. MARIE.

ly to await the arrival of priests and clerics whom he had adopted, during his travels in Europe, for his diocese. Eight priests had volunteered and promised to come with him; one Slovenian, one Irish, two Carylthians, one Swiss, and three Frenchmen. Two of the latter, however, being unable to leave their parishes, were forced to delay their departure for the

time being. The six who did come are Reverends Lawrence Lautizar, Lawrence Dunne, Eugene Jahan, Timothy Carie, and two others, who upon landing preferred to labor among the whites and they remained in New York.

All of these, except father Dunne, embarked at Antwerp, Belgium, on a sail boat. Their voyage lasted forty four days, arriving in New York July 15th. With them were also three students, the two brothers Roesch and Bartholomew Pierz. The two Roesch were dismissed as above remarked, and young Pierz was sent to the Cincinnati seminary, but what became of him is unknown.

Besides Martin Fox whom the Bishop had sent to All Hollows he had also engaged two theologians, Thiele and Benoit. They were to come to the Western States upon completing their theological course.

Baraga, accompanied by Father Dunne went via Brussels, Malines, Antwerp and London to Liverpool, where they took the Steamer Niagara for Halifax. They landed on the 10th of June having been exactly ten days on the water. From Halifax to Boston, and New York—"where I am, again, comfortably housed at the Redemptorist Fathers, third Street, 153."⁶

While Father Dunne continued his journey to Sault Ste. Marie, Bishop Baraga turned his steps towards Washington D. C., for a double purpose. First he made application, under act of Congress of September 26, 1850, to the Commissioner, of the General Land Office, Hon. Wilson, for a grant of the strip of land on which the Catholic mission is situated at the Soo. Then he asked the Sec-

⁶Diary.

retary of the Treasury, Hon. James Guthrie for a free entry of church goods which he had brought from abroad. Neither petition was granted. With regard to the first he was referred to the Land Agent at the Soo, and for his goods he had to pay an import tax of three hundred and ten dollars.—It seems to have particularly pained him to pay the sum of money on the anniversary of his Preconization, June 20th.

He arrived in Detroit August 2nd, and had to wait a whole week, for the arrival of his freight boxes, but if he has idled away any time during one year's absence from his missions, he seems to have been determined to make it up. The activity which he developed in his new diocese, from the moment he first set foot upon Upper Michigan soil, is nothing short of marvelous. For those who take pains to acquaint themselves with the distances of different places the following extract from Baraga's diary must prove interesting. Our own notes are in parenthesis.

August 10 (1854). Left Detroit, arrived in Mackinac on the 11th.

14. Arrived in LaCroix—said Mass and preached on the 15th.

16. Little Traverse, said Mass and preached on the 17th.

18. Went to Sheboygan and reached Mackinac at midnight of the 19th.

20. in the evening left Mackinac, arrived the following morning, the 21st, in the Soo, where I received a multitude of letters.

25. Today I leave for Lake Superior on the Str. Samuel Ward.

27. At noon came to La Pointe. Afternoon I preached and announced Confirmation. Every evening during the whole

week, I gave instruction for Confirmation and heard confession.

September 3. Confirmed in La Pointe—almost one hundred.

4. Arrived in Ontonagon. Confirmed twenty persons on the 8th.

18. Came again to the Sault, where I found again a multitude of letters, good and bad.

20. Gave minor orders to Mr. Thiele.

21. Left for L'Anse. Str. A. Slow.

25. Arrived in L'Anse.

October 1. Confirmed in L'Anse, forty three.

6. Today I left L'Anse on the Baltimore; arrived in the evening of the 7th in the Sault. Letters.

11. Ordained Mr. Thiele subdeacon.

12. A memorable day for me and the Sault Ste. Marie. Today I celebrated my first Pontifical High mass in the Sault; the first one ever celebrated here; also gave, here, Confirmation for the first time. Confirmed eighty-five—French, Irish and Indian.

18. Mr. Thiele received deaconship.

21. (Thiele) ordained Priest. (The first priest ordained in and for the diocese.

28. Went to Paiment and confirmed there forty four Indians and others.

November 1. Anniversary of my Consecration. Solemn Pontifical High-mass.

3. Today Reverend Father Thiele leaves for his mission at Eagle Harbor.

17. Left Sault Ste. Marie for Mackinac, where I arrived in the afternoon of the 18th. (Mackinac seems to have been badly in need of repairs, the Bishop remained there a long time.)

December 3. Today I have established

in the St. Anna church at Mackinac, a Confraternity of the Immaculate Heart of Mary, for the conversion of sinners and celebrated the first holy Mass on the Altar of the Blessed Virgin

12. At last, the Reverend Father Sebastian Duroc arrived here today. Deo gratias! On the 13th I conducted him to Point St. Ignace.

20. (I am) Boarding with Mrs. Todd.

January (1855). Writing the "Ka-

the first procession of the Société de St. Vincent de Paul.

10. Went to Pointe St. Ignace and confirmed there. Many Indians went to confession.

March 4. First Sunday of the month. Pontifical Highmass on account of the general holy Communion of the members de la Société de St. Vincent de Paul. Today I finished the Kagige Debwewinan—three hundred twenty eight pages.

7. Today I commenced, at the sug-



MARQUETTE IN 1849.

gige Debwewinan" (Eternal Truths) and the days pass quickly and agreeably.

13. This evening I opened, with prayer and an address, the meeting of the Société de St. Vincent de Paul, which Reverend Father Jahan had established here, and I hope it will do an abundance of good.

February 1. Still writing the Kagige Debwewinan.

4. First Sunday of the month; held

gestion of Father Mrak, to translate the Catechism into English for the use of schools.

10. Went again to Pointe St. Ignace and confirmed eighteen persons. The 11th being the III Sunday of Lent, I established the Société de St. Vincent de Paul. God grant his blessing!

11. Translation of the Indian Catechism finished. Cui bono.—Vederemo.

April 8. Easter Sunday. Pontificated *pauvrement* with but one priest.

18. A sleighride to the Isle de Bois Blanc. The ice still firm.

22. Preached the farewell sermon in Mackinac.

27. First boat 'Michigan' passed Mackinac from Detroit to Greenbay. Mr. Theodore Wendell brought good news with regard to the continuation of the Indian payment.

29. Sunday. Today arrived the first Propeller from Chicago going to Detroit.

30. Another Propeller, Nile, came to Mackinac today. On this boat I went, very comfortably to Detroit, May 2nd, where I found my lost trunk. God be praised!

May 4. Left Detroit, 10 a. m. on the Str. Bay City. (Bishop Baraga arrived in Cincinnati the following morning at ten o'clock. Father Hammer, as usual extended him hospitality. While in the city he attended the First Provincial Council of Cincinnati, from May 13th-20th, and read the proof sheets of Kagige Debwewinan. Here he engaged six male school teachers, among whom was Timothy McNamara for a school at Traverse Bay. Baraga returned, by way of Sandusky and Detroit, to the Sault, on the 24th of June).

June 24. Preached in English and French.

26. Arrived in Mackinac.

28. Cross Village.

29. Arrived in Little Traverse and gave Confirmation, July 1st.

July 3. Arrived in Sheboygan, and the 4th, heard confession all day.

5. Again, back to Little Traverse.

6. At Abitawaiing, confessions all

day; on Sunday, the 8th, confirmed and preached.

9. Cross Village.

10. Took us eight hours to reach the Beaver Island. During three days' stay heard confessions and on the 13th, confirmed forty four Indians. Came to Cross Village the same day.

15. Confirmed, at Cross Village, about twenty.

16. Arrived in Mackinac.

17. Left Mackinac on the Propeller "Stockman."

18. Landed in Northport of the Grand Traverse. Next day left for Pischabetown.

22. Confirmed, in Grand Traverse, Pischabetown, thirty one.

24. Arrived in Mackinac and anxiously awaiting for an opportunity to go to Sault Ste. Marie.

29. *Malheureusement*—again a Sunday. After a week's waiting the Illinois came.

30. Arrived in Sault Ste. Marie. A multitude of letters—good and bad.

31. Gave Mr. Jacker *minors*.

August 1. Mr. Jacker received Sub-deaconship.

4. Mr. Jacker was ordained Deacon.

5. (Reverend E. Jacker) ordained Priest. (The Second priest ordained in and for the diocese.)

8. Father Dunne left here for New York.

9. Left on the Str. Illinois.

10. Marquette.

11. Arrived in Eagle River and went straight to Eagle Harbor where I read Mass Sunday the 12th.

14. Came to L'Anse, accompanied by

Father Jacker and Mr. Branen. On the feast of Assumption said Mass and preached in L'Anse. (Rev. E. Jacker remained in L'Anse. Mr. Branen was the new school teacher.)

16. Left L'Anse with Reverend C. Lemagie.

17. Arrived in Eagle Harbor, now awaiting a boat for La Pointe.

18. On the Str. Northerner left for La Pointe; arrived on the 19th.

23. Today Reverend Monsieur Carie left. Reverend Van Paemel arrived to take his place.

26. Confirmed thirty seven at La Pointe.

September 1. Mr. Hickey (the school teacher) commenced to board with Ant. Gaudin—Father Van Paemel came somewhat later, but their board bill goes on from the 1st.

4. 4 p. m. left on the Northstar and came in five hours to Ontonagon.

5. Arrived at four o'clock in the morning in Eagle River and departed, overland, for L'Anse where I came at noon of the 6th.

10. Departed from L'Anse—overland—arrived in the evening of the 11th in Eagle River.

12. Came to Eagle Harbor. Did not find Father Thiele here; he had gone to Detroit September 2nd.

16. Sailed early in the morning from Eagle Harbor, on the Manhattan.

17. Arrived in the Sault. A multitude of letters.

18. Today I gave Mr. Fox minor orders; on the 19th he received subdeaconship and on the 21st Deaconship.

20. This morning arrived here Mr. Auguste Eugene Benoit.

23. Today Reverend Martin Fox was ordained Priest, and left the 24th on the Northstar for Ontonagon; where he will celebrate his first holy Mass. May the blessing of God be with him! (Father Martin Fox, was the third priest ordained in and for the diocese.) Today gave to Mr. Benoit subdeaconship.

29. (Reverend A. E. Benoit) ordained deacon.

30. (Reverend A. E. Benoit) was ordained Priest. He said his first Mass October 2nd. (The fourth Priest of the Diocese).

October 1. Established here in Sault Ste. Marie, the Arch confraternity of the Sacred Heart of Mary.

12. In Marquette confirmed thirty persons.

15. Arrived in the Sault.

16. Father Thiele, on his way from Cincinnati, left for Eagle Harbor.

23. Father J. B. Weikamp arrived here today and promised to move with his Society to Little Traverse this fall, or for a certainty next spring. N. B. Sunday October 21, it commenced to snow most *efficaciously* it increases since then *des temps en temps*.

29. Snow all gone.

30. Father Benoit left today for La Pointe to take from there a boat to Fort William.

November 7. Investing of Miss Mary Joseph Henry (of the Ursuline Community.)

9. Left Soo and

10. arrived in Mackinac.

14. Point St. Ignace.

26. Leave Pointe St. Ignace for the Isle de Ste. Helenè. Remained there the whole day of the 27th.

28. Left in a small boat for Traverse Bay, where to my great pleasure I found Reverend Father Weikamp, who had crossed there a few days previous.

Bishop Baraga remained with the Franciscan Community, of whom Father Weikamp was the superior, during the Christmas holydays (1855). On December 18th he gave tonsur and minor orders to two of their clerics, Fraters Ludwig and Seraphin. On Christmas he confirmed a class of twenty two.



REV. DOMINIC DU RANQUET, S. J.

January (1856). From the 1st to 6th of January I was in Jaboiganing, where I held first holy Communion on the 6th and confirmed four.

15. Mr. Seraphin Zorn (O. S. F.) received subdeaconship.

18. Deaconship (to Seraphin Zorn.)

20. Being the Septuagesima Sunday Reverend Seraphin Zorn was ordained Priest. Also established the Society of the Scapular. O. A. M. D. G. (all to the greater glory of God.)

21. Departed from Little Traverse Bay. In Cross Village I remained to the 27th.

28. From Cross Village Pointe to St. Ignace.

29. From Pointe St. Ignace to Bel- langer *en carriole*, (dog-sleigh). Over- land to Sault Ste. Marie (it required almost three days for the journey. Baraga arrived in the Soo February 1st. The extremely cold weather, perhaps more so the lack of opportunity to travel, forced him to remain at home until the 9th of May. In the meanwhile he held an investing at the Ursuline Convent. Miss Doyle taking the veil of that community on February 13th. Palm Sunday, March 16th, he had thirty receive first holy Communion and confirmed seventy adults and children.—) The night of the 7th and the 8th day of March were the coldest night and days of the whole winter.

April 29. Str. Superior should have arrived here today, but was beached at Little Anibish, thirty miles from here.

May 4. Manhattan and Northstar arrived here today—the first steamers of the season.

5. Str. Superior came in today.

9. (Baraga) Left the Soo.

10. Arrived in Detroit.

11. Forenoon preached in the Cathedral and 8 p. m. in St. Joseph's church.

12. Celebrated Pontifical Highmass in St. Mary's church and confirmed one hundred and three persons.

13. Left Detroit to go by way of Sandusky to Cincinnati.

14. Arrived in Cincinnati to assist at the Dedication of the St. Joseph's church.

25. Preached in St. Joseph's church.

27. Arrived again in Cincinnati.

31. Now, the 'Printing' is at an end. (This explains the purpose of his visit to and his stay in Cincinnati). Will remain another week for the sake of collecting.

June 1. Preached at 10 o'clock in the Cathedral. After the sermon a collection was taken up—one hundred and fifty dollars.—At 8 o'clock in the evening I preached in the Jesuit church. The collection amounted to about sixty dollars.

11. Departed from Cincinnati, accompanied by William O'Donovan and Timothy Hegney.

12. Came to Detroit.

13. On the Northstar, at 2:30 p. m. from Detroit.

14. At 5:30 p. m. arrived in the Soo.

26. Departed from Soo at 6 o'clock in the morning.

27. Arrived in Ontonagon at 11 o'clock. (The Diary does not tell of the business the good Bishop had in Ontonagon but it does betray how anxious he was for a boat to come along in order to take him away. "Misere! he writes, waiting for a boat.")

July 6. I took the Manhattan for La Pointe—arrived on the 8th.

9. (Manhattan) for Superior.

10. (Manhattan) for Grand Portage.

11. Left on a *moyenne berge* (common Barge). After rainy, but otherwise happy, and fast enough voyage, arrived in Fort Williams.

13. Confirmed (in Fort Williams) seventy seven persons.

14. Accompanied by Pere Du Ranquet.

15. Arrived in Grand Portage.

20. Confirmed (in Grand Portage) fifty three persons.

21. In a canoe to Superior. Misere! why not straight to La Pointe!

24. (Skirting the shore in a canoe), arrived in La Pointe, where I remained four days a guest of Francis Roy.

27. Sunday. In Superior, preached five times, strongly recommending the people to build a church as soon as possible.

28. Took the Manhattan.

29. Arrived in La Pointe and received a multitude of letters and eight thousand four hundred francs.

August 3. Confirmed forty six in La Pointe.

7. Left La Pointe on the 'Superior' at 3:00 p. m. and arrived at eleven at night in Ontonagon.

10. Confirmed twelve at Ontonagon.

12. Left for Minnesota Mine.

17. Confirmed twenty seven (at Minnesota Mine.)

20. Arrived at Norwich Mine.

21. Confirmed thirty three, and arrived in the Ontonagon Village on the 25th.

28. Left with Mr. Murry (teacher) for Shaboigan (Michigan) school.

20. Arrived in Soo.

September 4. Left the Soo.

5. Arrived in Eagle Harbor.

7. Confirmed fifteen, (in Eagle Harbor.)

8. Arrived in Fulton Mine.

10. Arrived at two o'clock in the morning in L'Anse.

14. Confirmed eleven persons.

15. Left L'Anse on the "General Taylor" at two o'clock in the afternoon.

16. Arrived in Eagle Harbor at six in the morning.

20. Went to the Cliff Mine, where I preached—on the 21st, in three languages and confirmed twenty-six persons.

22. Back again to Eagle Harbor.

23. Confirmed five more this morning.

24. Left Eagle Harbor, at noon, on the Manhattan.

25. At seven o'clock in the evening arrived in the Soo.

October 5. Sunday. A queer and sad day. Four Steamers and two schooners passed the canal.

17. Father Thiele left on his way to Germany.

21. This forenoon, at ten o'clock, it got so dark that I had to light my lamp to be able to read.

22. Pater Chone left on the Manhattan.

30. Str. Superior shipwrecked.

We have purposely given the above Diary which extends over a period of three years, that an adequate idea may be formed of Baraga's ceaseless activity, which otherwise cannot be gained from a summarized letter. Now we subjoin his letter in which he recounts his pastoral labors during the year 1856, and let the reader judge for himself. He writes: "This year I began my episcopal visitation at Lake Superior on the 26th of June. On this day I set out from Sault Ste. Marie, and after a long and tedious voyage I arrived, on the 11th of July, at fort William. I was most agreeably surprised when I saw the beautiful, though

small church, which, under the supervision of Father Chone, had been erected a few years ago in his mission. I preached to the Indians, who were highly delighted to hear a bishop preach in their own language, a thing they had never heard before. On the 13th of July I confirmed there seventy-seven Indians, large and small; for this was the first holy Confirmation that was ever given there.



REV. AUGUST KOELLER, S. J.

"From Fort William I went, accompanied by Father Du Ranquet, to Grand Portage. Here I preached several times to the Indians and confirmed fifty-three of them and this likewise was the first Confirmation ever conferred at Grand Portage.

"From here I went in a birch-bark canoe to the newly-started little city of Superior, at Fond du Lac Bay. There is no church here as yet, but the zealous missionary Van Paemel is working hard to have one soon. There was no Confirmation here because Rev. Van Paemel was absent. He was busy in La Pointe preparing people for Confirmation. I preached, on the 27th of July, five sermons at Superior, three in the morning and two in the afternoon, in English, French, and Indian. This is one of the greatest difficulties of our missionaries that they have such mixed congregations that they cannot satisfy the people with one sermon, but are obliged to preach in two or three different languages.

"From Fond du Lac (means Superior) I went to La Pointe, where my first mission at Lake Superior was located, which I opened in 1835. I preached here several times, and on the 3d of August confirmed forty-six persons. In La Pointe Confirmation had been administered several times. Bishop Rese confirmed here in 1838. Bishop Henni in 1844, and now I gave Confirmation here for the third time.

"From La Pointe I went to Ontonagon. I was agreeably surprised when I saw the improvements which Rev. Father Dunne had made in the church as well as in the rectory. On the 10th of August I preached three sermons and confirmed twelve persons. From here I went to the mines, where there are two nice churches, which have been erected this year through the generous contributions of the miners and the zealous endeavors of Father Fox. On the 17th of August Confirmation was given for the first time at Minnesota mine

and twenty-seven children and adults received this holy sacrament. On the same day the church at Minnesota was dedicated to Almighty God and named St. Mary's, to the great satisfaction and joy of the multitude who had come there.

"Thence I went to another mine, called the Norwich, where also a small but neat chapel had been built this summer. On the 24th of August I dedicated this church to Almighty God under the name of St. Francis Xavier. On the same Sunday I confirmed thirty-three persons. After these visitations I returned to Sault Ste Marie."⁷

Ach! Es ist im Leben haesslich eingerichtet.

Dass gleich neben Rosen Dornen stehen!⁸

These words of Scheffel⁹ could have been well applied, if Baraga had ever considered the mitre a thing worth coveting. If it has brought him episcopal dignity and honors, it has not spared him with trouble, caused by priest and layman. Among his comparatively small flock and a limited number of priests there were always some, who, by their reprehensible conduct made his sensitive heart bleed. November 1st, 1856 was the third anniversary of his consecration. Depression of mind and body must have been great, that, mindful of the day of his own elevation to the episcopate, he penned in his diary these memorable words: "Today is my third anniversary of consecration. A very sad day. I would almost say: *Dies ille vertatur in tenebras,*

⁷ Letter Oct. 1, 1856, Verwyst.

⁸ In this life it is so ill ordained, that just beside the roses thorns grow.

⁹ Trompeter von Saecckinggen.

obscurant eum tenebrae et umbra mortis, occupet eum caligo et involvatur caligine!"¹⁰

The closing of the year 1856 was crowned by the promulgation of his celebrated "Statuta" framed by himself in Latin for the general government of his diocese and in particular for a paternal guidance of his priests in the discharge of pastoral duties. They were printed in Detroit by John Slatter. November 22nd Baraga sent copies to the following Bish-

ex Statutis Primi Episcopi Marianopolitani et Marquettensis' which are still in force.

Baraga was not only bishop in his diocese but also actual pastor of his congregation in the Sault. Although he had with him Père Menet, a Jesuit priest, who looked after the parish during his absence, he attended to sick-calls and other parochial duties himself. "This morning Père Menet told me that the brother of François Grant had come to call me



THE FIRST URSULINE CONVENT, AT THE SAULT.

ops: J. M. Henni of Milwaukee; J. N. Neumann, Philadelphia; Joseph Cretin, St. Paul; Amadeus Rappe, Cleveland; Josue M. Young, Erie; M. O'Connor, Pittsburg; J. Carroll, Baltimore; J. Timon, Buffalo; Maurice De St. Palais, Vincennes (now Indianapolis) and Martin J. Spalding, Louisville. In 1898 Bishop Vertin prepared 'Aliqua Excerpta

¹⁰ Let that day be turned into darkness. Let darkness, and the shadow of death cover it; let a mist overspread it, and let it be wrapped up in bitterness. Job III.

to his brother who is very sick, and that he had said to him: *'croyez vous que l'evêque ira chez votre frère à minute.'* The young man went away without calling me. As soon as I heard of this I carried the Blessed Sacrament to him and gave him Extreme Unction."¹¹ Here is another instance, and we could multiply them, from his Dairy, at will. "This morning I was called to the other side of St. Mary's river to the old Labate. She

¹¹ Dairy, December 1, 1856.

is very old and completely *en enfance*. I gave her the holy Viaticum and also Extreme Unction."¹²

On Sundays and festival days he preached himself, and in three languages at that, till somebody made a remark to him that it tired the people to listen to a sermon which they did not understand. After that he preached only in English or French, alternately, but he continued after Mass, the catechetical instructions in Indian, as he was wont to do.

On the feast of the Immaculate Conception (1856) Baraga celebrated a Pontifical High Mass with Father Kohler, S. J. from Garden River, as deacon and Brother Lacoste as subdeacon. This Jesuit brother, whose daily occupation was teaching school, was drawn into service of this kind whenever scarcity of priests made itself felt on solemn occasions.

The new year of 1857 came in with a new lot of troubles. If not the most serious, yet most annoying, was the deafness which seemed to befall Baraga from time to time. The relation between the priest and people of Mackinac and St. Ignace were not of a friendly nature. After the holidays four Canadians arrived at the Sault requesting the bishop for the settlement of the difficulty. What would he do? In the dead of the winter, January 12th, he accompanied them on snow shoes, to St. Ignace. It took three days to make the journey, staying over night at Sobrero's and Bellanger's. On Mackinac he preached, Sunday, January 18th, on reconciliation; equilibrium was restored at the cost of Father Carie's retirement. Père Carie withdrew to Chi-

cago and Father Jahan succeeded him. On the return trip the Bishop associated himself with six Canadians who were on their way to the Sault and one night, 21-22d of January, he camped with them in the woods at a temperature of 40 degrees below zero. In face of such terrible ordeals this fearless Apostle quotes to himself the following beautiful verse:

"With peaceful mind thy race of duty run;
God nothing does or suffers to be done
But what thou wouldst thyself, if thou
couldst see

Through all events of things as well as
He."¹³

The report which Bishop Baraga sent to Rome of his three years' administration did not contain numerically many missions, but it showed that they were of a permanent character with indefinite possibilities of development as well as of increase in number. The Holy Father, pleased with the prospects of the new Vicariate, raised it, on the 9th of January 1857, to the dignity of a Diocese and gave Baraga the title of Bishop of Sault Ste. Marie.

The Brief erecting the new Diocese reads thus:

"For a future remembrance. Exercising, by the will of God, the supreme office of Apostleship, We strive to provide for the good of the Catholic Religion everywhere as circumstances and times demand. Since, We have at other times established a Vicariate Apostolic in the Upper Peninsula in the State of Michigan within the ecclesiastical Province of Cincinnati in the United States of North America, the Archbishop and Bishops of said Province, assembled in Synod, well

¹² Diary, December 12, 1856

¹³ Diary, March 7, 1857.

satisfied with the ecclesiastical state of things in those regions, have expressed the wish that said district, where that Vicariate Apostolic has existed, may be erected, by Our Apostolic Authority, into a new diocese with the Episcopal See in the city commonly called Sainte Marie, and that from thence the new diocese be called Marianopolitana and be assigned as suffragan to the Archbishop of Cincinnati.



MOTHER M. XAVIER, THE FIRST CUSCINE SISTER WHO CAME TO THE SAULT

nati. Then, after deliberation in this matter with Our venerable Brothers the Cardinals of the Holy Roman Church in charge of the Propagation of Faith, We favor the resolution and dispose as follows in this matter. Therefore, by Our own motive, from certain knowledge and by advice of Our Councilors, We, by these letters, from the fullness of Our

Apostolic power, erect and establish the district, where the Vicariate Apostolic of Upper Michigan has existed, into a true and proper diocese and ordain that the Episcopal See be in the city called Sainte Marie whence it shall be named Marianopolitana, We give and endow it with all the honors, privileges, and rights which other Episcopal churches have and enjoy and We command it to be suffragan to the Archbishop of Cincinnati. This We will and constitute declaring these letters to be and to remain always firm, valid and efficacious, to have and to retain their full and integral effect and as such to be inviolably observed by all, thus judged and interpreted by whatsoever judges, ordinary or extraordinary even Legates *de Latere* and Envoys, the right is withdrawn from them or theirs whomsoever otherwise to judge or interpret, and We declare null and void whatsoever is attempted, knowingly or unknowingly, against this be it by whomsoever or whatsoever authority. Notwithstanding the regulations of Pope Benedict XIV. Our predecessor, super Divis. Matr. and other Apostolic constitutions and ordinances as well as those of the aforesaid Vicariate be they corroborated by oath or Apostolic Confirmation or any other firmity, statute, usage or anything else whatsoever to the contrary. Given in Rome, at St. Peter's under the Fisherman's ring this 9th day of January 1857, the 11th year of our Pontificate.

FOR THE LORD CARDINAL MACCHI

JO. B. BRANCALEONI-CASTELLANI,

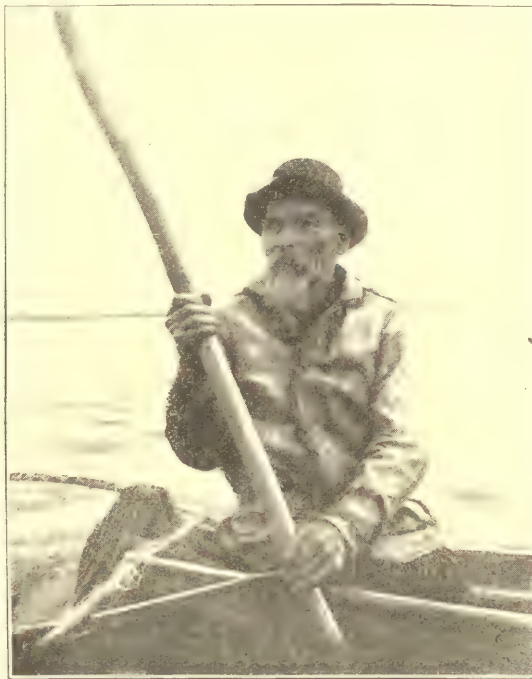
Substitute.

At the same time the Holy Father promoted Bishop Baraga to be the first Bishop of Sault Ste. Marie.

PIUS IX. POPE.

Venerable Brother, Health and Apostolic Benediction. The office of the Apostolate conferred upon Us, not through Our own merits from on high, by which We preside over the government of all churches by divine design, striving, with the help of the Lord, usefully to exercise. We are solicitous in Our heart and watchful, that when there is a question of com-

served provision for all churches, that are or shall be vacant, to our own appointment and disposition and declare thenceforth null and void all efforts to the contrary, no matter by what authority, whether knowingly or unknowingly made. The Episcopal church, then, of Sault Ste. Marie in the United States of North America having been erected by Us by similar Apostolic letters of this



JOHN BOUCHE, BISHOP BARAGA'S GUIDE.

mitting the government of churches We endeavor to give them such pastors, as know how to teach people intrusted to their care, not only by word of doctrine but also by the example of works and are desirous and capable, under God, healthfully to guide and happily to govern the churches commissioned to them, in peace and tranquillity. Since, We have re-

very date, being desirous, with paternal and solicitous interest to make a quick and happy provision, in which no one could or can interpose by decree or reservation contrary to this, after a diligent deliberation which We have had, about placing at the head of that same church a useful and fruitful person, with Our Venerable Brothers, the Cardinals of the

Holy Roman Church, in charge of the Propaganda Fide, We turned Our attention to you, who have merited great praise in holding the office of the Vicar Apostolic in that same region. Therefore, Venerable Brother by virtue of the fullness of Apostolic power, We absolve you from the bond by which you were held to the church of Amyzonia as well as from any excommunications, interdict and other ecclesiastical censures, sentences or anything like it, or for whatsoever reason, if perchance you have incurred any, and as absolved shall in future consider, by virtue of these presents with the advice of the same Brothers, We, by Our Apostolic authority, transfer you to the aforesaid church of Sainte Marie and appoint you its bishop and pastor, fully committing to you the care, rule, and administration of said church of Sainte Marie, in spirituals and temporals trusting in Him, who bestoweth graces and gifts, that said church, the Lord guiding your actions, will prosper, as well

in spirituals as in temporals, by your watchful diligence and studiousness that it will be directed unto prosperity and that the orthodox religion will increase. Accepting with prompt devotion the burden placed upon your shoulders you will faithfully undertake the care and administration and with prudence exercise them, that the aforesaid church may be truly entrusted to a prudent ruler and administrator and that besides the eternal retribution, you henceforth fully merit Our favor and blessing and that of the Apostolic See. Notwithstanding the Apostolic, Universal, Provincial and Synodal Councils, general or special constitutions and ordinances and any others whatsoever to the contrary. Given in Rome, at St. Peter's, under the ring of the Fisherman, the ninth day of January 1857, the eleventh year of our Pontificate.

V. CARDINAL MACCHI.

These Bulls reached Bishop Baraga April 23, 1857.

Chapter V.

Bishop Baraga's labors and the growth of the Missions from 1857 to 1861.

The diocese proper was only the Upper Peninsular with the adjacent islands. The Indian missions scattered along the northern shore of Lower Michigan, which he had established himself, were still close to his heart. The Apostolic administrator of Detroit, Bishop Lefevere, had therefore no difficulty to persuade Baraga to take charge of them. Likewise Bishops Henni of Milwaukee and Cretin of St. Paul had ceded to him jurisdiction over the missions on the shore of Lake Superior in Wisconsin and in the territory of Minnesota, respectively. These missions entailed much care; Baraga not only provided them with suitable missionaries, but visited them from time to time and watched over their interest as much as if they had been originally incorporated to his diocese. Hence, when the episcopal burden pressed heavily on his shoulders he felt that he could, at least, spare himself the trouble of those missions. As Indian missionary he had troubles of his own, that is true, but now as the bishop he partook of those of others. Then annoyances arose and al-
layed themselves, now they persistently continued to irritate his otherwise placid disposition. He envied his own former tranquillity of soul! No wonder then that, when contrasting his calm mission-

ary life with the present one, as bishop, full of agitation, his soul yearned after the peace of the past, and that thoughts of resignation commenced to run through his mind. Only two days before starting out for a visit to his Lower Michigan charges he wrote in his diary: "All this day, in particular, I entertained firm plans of resignation and of returning to the Indian missions. *Fiat voluntas Tua, Domine Deus!*"

May 26th, he set out from the Sault and arrived in Mackinac the same day. Here the unpleasantness of a year ago still echoed in his soul and in St. Ignace he encountered fresh troubles in connection with the diocesan lands. What these disorders were we are not told: at any rate they had no tendency to raise the ebbing spirits of the Bishop. He continued his journey to Cross Village and visited, in their turn, Garden Island, Middle Village, Little Traverse and Grand Traverse. Here, on the 17th of June he entered in his diary: "I firmly resolved to resign either the whole or at least this cumbersome appendix." This was not to be during his time. His successor, Bishop Mrak, got rid of this 'cumbersome appendix' under peculiar stress, in 1870.

We cannot wonder that Baraga, a man

schooled in hardships, should call his lower Michigan charge 'cumbersome'. He had accepted it from the Administrator of Detroit, more from compassion for the Indian and of love for his first field of missionary activity than any other motive, at the time when his own diocesan territory was but sparsely settled. But now he realized that it not only demanded personal sacrifice, but also entailed much monetary expenditures which might have been profitably invested for the upbuilding and maintenance of schools and churches within his own domain. Missionaries, too, ordained *titulo missionis* for his own Vicariate, might have been cleaning his primeval forest of heathenism, instead of making arable the neighbor's homestead. Besides, frequently the priest's troubles became his own. An instance of this is Father Weikamp's embroilment with his former bishop of Chicago. The former had built a frame church, St. Francis Assisium, 90x45, on the west side in Chicago, for the use and benefit, as he claimed, of the Franciscan community, of which he was a member and superior. Upon withdrawing from Chicago he offered the property for sale and finding no purchasers he closed it and departed for Cross Village, where he opened a new establishment. To this rather brusque procedure Bishop O'Regan objected. Under date of January 23, 1856, he wrote to Bishop Baraga: "I am told that Rev. Weikamp, for many years a priest of this diocese, has been received into your diocese. You must be aware that he had no letter, no dimissoriales, from me, his legitimate bishop. I have not released him from the obligations he owes me. He did not even ask

to be released from them. He did not even comply with a single duty, that a good priest respects. He has violated all the statutes of the Church in this country, and all propriety. If such conduct is to be tolerated it will be difficult to govern the Church in this country. He built a church, for which he collected money in Chicago, and I am told, that he got monies, for this purpose, from the religious societies in Europe. This church he now retains and offers for sale, as private personal property. He has it locked up. I have withdrawn it from the use of religion. This is a large congregation without any other place of worship. This conduct we cannot allow, and I am sure, Right Rev. Bishop, that you will not countenance this priest until he restores this property to its legitimate use and until he has in his favor the commendation of his ecclesiastical superior."¹

Bishop Baraga duly brought this unpleasant matter to the notice of Father Weikamp and now, on his pastoral visitation, personally expostulated with him. But the fact, that Father Weikamp viewed the object of contention with as much sense of justice as the good Bishop of Chicago considered it a plain steal, did not cease to irritate the usual good humor of Frederic Baraga. June 1st he wrote in his diary: "Arrived in Cross Village. Sadness on account of Weikamp." If it required a good deal to depress his spirits, but little was sufficient to make them buoyant again. In Garden Island, he found the school master O'Doussan "as good as a missionary particularly against drunkenness" and in Jaboigaming the teacher "an honest and contented fellow".

¹ Letter in the diocesan Archives of Marquette.

Forgetting troubles and expenditures he bought for the latter, a school house for thirty dollars for which he was wont to pay an annual rental of fifteen, thus adding another property to the 'appendix.'

Schools were always close to Baraga's heart. With each mission church had to be a school house, at times one building answering for both purposes. These schools received an annuity from the government, for the reason that they were chiefly attended by Indian children. On account of the frequent changes of Agents, Baraga found it difficult to get this allowance. To collect the arrears of 1856, he went, July 3rd, on the Adriatic, to Detroit, where, after much office running, he collected the three hundred dollars coming to him. While in Detroit, he blessed a bell, Sunday July 5th, for the St. Philip's German church. Returning to the Soo, July 14th he brought along a new cleric, John Paul Steuger, to whom he conferred the four minor orders on the 19th, but dismissed him four weeks later on account of mental incompetency for higher orders.

On the 20th of July, Baraga started out for a visit to his western part of the diocese. Marquette, La Pointe, Ontonagon, and Eagle Harbor receiving in turn his pastoral attention. On this occasion he had brought to La Pointe Mr. D. O'Brien and his family, where that gentleman had accepted the position of teacher. August 13th found him again in the Sault. He found at home Mr. Louis Sifferath, a candidate for holy Orders. The following Sunday, the feast of Assumption, he gave him subdeaconship, on the 20th, deaconship and on the 24th ordained him unto priesthood and sent him the following

day to Mackinac Island. Another ordination* took place end of October, Patrick Bernard Murray was ordained subdeacon, on the 27th, deacon on the 28th, and presbyter on the 31st of October. He said his first Mass in the Sault, November 7th (1857).

In February, 1858, Bishop Baraga prepared for a trip to Cincinnati, in order to attend the second Provincial Council and to have some of his new books printed. He planned to reach, overland, Toronto and thence, by rail, Cincinnati. What object he had in view selecting this roundabout way is not apparent. Evidently he must have been acquainted with the territory, he expected to traverse, because he had laid out his route before starting. He crossed on ice the St. Marys River on the morning of February 12th, with Mr. Sayer. They drove all day till the night overtook them at the Bruce Mine and they found comfortable lodging at Plante's. They were met here by Mr. Sayer's two sons, George and Edward, and Messrs. Simpson and McTavish. The second day Missisagi was reached and they were all housed at Mr. Sayer's. The third day being a Sunday, at Baraga's request, the journey was not continued. As the Bishop had no opportunity to celebrate Mass, services, consisting of prayers and sermons, were held. The fourth day, accompanied by Messrs. Simpson, McTavish and Edward Sayer, he drove to LaCloche. From here he continued his journey *en carriole* drawn by three dogs in charge of Edward Sayer. In the evening they reached Jibaonaning. Postmaster Johnson gave them comfortable quarters, and Baraga said prayer in common and preached in the village chapel.

The fifth day Baraga and his dog-driver had the mail-carrier for companion. Night overtook them a short distance beyond the French River; they all took hospitality in a small Indian hut. The night of the sixth day was spent in an abandoned mail-carrier's shanty, without door or windows. Baraga put in the night on the dog-sleigh. On the seventh day they crossed le Portage de Monsieur Labatte and arrived at night at eight o'clock in Pinatangwishing. Although a priest was

Arriving in Toronto next day he departed toward evening for Suspension Bridge where he stayed over night to see the wonders of Niagara in the morning. Having spent a whole day in Buffalo, he arrived on the thirteenth day at seven o'clock in the evening, in Cincinnati. He took hospitality for the night of Father Kroeger but went, next day, to his old-time friend Father Hammer.

His sojourn in Cincinnati, Baraga began with the printing of his three books,



BISHOP BARAGA'S "PALACE" BUILT IN 1860.

stationed here. Baraga put up at Louis Corradi's. Sunday, the following day, he spent with Father Lebandy. At eight o'clock he celebrated, and assisted and preached, French and English, at ten o'clock Mass. Likewise he assisted at the Vespers and returned to Corradi's for the night. The morning of the ninth day he parted with his guide and driver and left on the stage for Barrie where he arrived at 4 p. m., to his great chagrin, just in time to see the train pull out for Toronto.

the *Katolik Gagikwe*—*massimaigan*, *Anamie missinaigan* and *Anamie massinaigan*. When proof sheets were coming too slow he would perform any priestly or episcopal function. He would preach in German, English, or in French as the occasion might demand. In St. Mary's church he confirmed in place of the Archbishop, and in the same church he conferred all the holy orders to two candidates at the request of Bishop Carrell of Covington. He dedicated the church at

Gallipolis, Ohio, and solemnly laid the corner stone of a new church on St. John's Hill, Covington, Ky., to which ceremony he ironically refers 'that it will never happen in his diocese,' probably, because all his churches were only wooden structures. But in this he did not prophesy well; even in his time more than one corner stone was laid and by himself, too.

After the second Provincial Council which opened May 2nd and lasted one week, he did not tarry much longer in the city. Richer in experience, pecuniary donations, and well stocked with Indian prayer books, he returned to his diocese, arriving at Sault, May 29th.

He did not stay at home long. June 7th finds him out on his way to visit his Lower Michigan missions. On the 13th he blessed Father Weikamp's church and cemetery at Cross Village. In Garden Island he spent two days preaching to the Indians, as he says in the bitterness of his heart, on the vice of drunkenness into which they had lapsed. Middle Village and Little Traverse were visited and in Shaboigan he heard confession two consecutive days at such degree of heat that the candles on the altar melted. For Sunday he returned to Little Traverse, the *Arbre Croche* of old. Father Sifferath had succeeded Rev. Lawrence Lautizar in this mission, because the latter had followed his former pastor, Francis Pierz, to Minnesota. Sifferath not being as yet acquainted with the Indian dialect the zealous Bishop gave his old parishioners an opportunity to approach the holy sacraments. All Saturday afternoon and till eleven o'clock at night he heard confessions. Sunday he delivered to them

two impassionate sermons corroborating them in the faith. In the afternoon he again took to the confessional where he remained until midnight. The following day, being the feast of Saints Peter and Paul, he took the boat for Grand Traverse, where, after landing, he spent the night out doors 'without being bothered by mosquitoes' as he remarks. June 30th he came to Eagletown. Double interest drew him there. Besides the customary mission visit, he had with Father Ignatius Mrak, the pastor, a student Gerhard Terhorst, in whom he placed much hope. With them he spent a whole week, and confirmed twenty persons Sunday, July 4th. Next, he spent six days in Northport, where he made the acquaintance of the cleric, Patrick Venantius Moyce. Their acquaintance ripened into an invitation to Mr. Moyce to join the Bishop's diocese. He subsequently—on the 17th—followed the Bishop to Mackinac and was by him adopted. July 11th Bishop Baraga celebrated Mass in *Cat-head* and preached in French and Indian, twice in each language. On the same day he left on the *Steamer Troy* for Mackinac. A week was spent between the two missions, Mackinac and St. Ignace, confirming at the latter place, July 14th, four, and in the former, four days later, forty-five persons. Accompanied by Mr. Moyce, the Bishop returned to the Sault.

Rev. P. V. Moyce was ordained on the 24th of July having received the two higher orders on the two days previous. He was intended for one of the northern missions. Anxious to place him with the people who had no priest and, likely, prompted by the opportunity they took the *Propeller Northern Light*, which was in

port on her upward trip, the same afternoon of the ordination. But before they reached the head of the canal, the Bishop regretted his action on account of it being the last day of the week. They got off again and Father Moyce said his first Mass in the Cathedral, the following morning July 25th. Four days later they sailed on the *City of Cleveland* for La Pointe, Wisconsin. An unexpected delay of two days was caused at Ontonagon, on account of the boat not going any farther. The *Iron City* helped them out of this difficulty, only to inconvenience them a little more by stopping at La Pointe only on her return trip from Superior. The inevitable had to be met. The Bishop consoled himself with the expectation of being able to visit Father Van Paemel's station, but upon arriving in Superior found him absent. Finally, La Pointe was reached. The isolated place did not appeal to Father Moyce and he refused to stay there. They proceeded to Ontonagon where Father Moyce was at last disposed of, upon a guaranteed salary of two hundred dollars a year. The Bishop returned to Superior on the *North Star*. There he preached, Sunday, August 15th, in English, French and Indian and confirmed twenty-six persons. He also had there reprinted two pages of his recent Indian books because they contained too many typographical mistakes. From Superior he sailed directly to the Sault.

On September 1st, the Bishop was again passenger on the *North Star*. She landed in the Entry late in the afternoon of the second of September, but did not go into L'Anse. Bishop Baraga therefore walked to the Mission. Although he had arrived late in the night, he was out

next morning on his way to Portage Lake, the Houghton of today. Father Jacker, who looked after the spiritual wants of these people, accompanied him. They found a hospitable home at Michael Finnegan's. Next day, being Sunday, September 5th, services were held in the school house which stood diagonally across from the old, at that time to be built, St. Ignatius Church. The Bishop addressed the assembled people in English, French and German. Twelve persons whom Father Jacker had instructed, were confirmed. After the services a general meeting was held. The Bishop expounded upon the necessity of a church, and to encourage them in the enterprise he started the subscription list with twenty dollars. Mr. Michael Finnegan was appointed chief collector. The facsimile of the document drawn to this effect is to be seen elsewhere in this history.

From Portage Lake Baraga went back to L'Anse. It seemed like home. Recollections of the past made him live the life of his former activity over again. This brought him happiness. Concerning this visit he writes: "Some of my most consoling reminiscences are connected with this mission. When I enter the small, unpretentious room, which the zealous missionary, Edward Jacker, now occupies, I remember the many consolations and spiritual emotions I enjoyed here, when I saw how a band of Indians, steeped in the vice of drunkenness, had been changed into a congregation of fervent Christians through the powerful and beneficent influence of the holy word of the cross, which God in His unfathomable mercy caused to be preached to them in their own expressive language. In this little

room, too. I have labored much for Indian literature. It was here I composed the Indian Grammar and Dictionary and another comprehensive work for our missions." Baraga spent a week in L'Anse. He confirmed, September 12th, thirty Indians.²

Early in the morning of September



SERGEANT GALLEY, WHO FIRED THE SALUTE OF WELCOME FROM FORT BRADY UPON THE ARRIVAL OF BISHOP BARAGA TO THE SAULT.

13th he walked down to the Entry to meet the North Star on her way to Ontonagon. In this place he spent a week with Father Moyce, and confirmed on Sunday nine persons. To Minnesota Mine, the present Rockland, he went by a river boat. Father Fox was just then engaged in building a new, spacious church in the so-called

² Letter, *Wahrheits Freund*, October 24, 1858, Verwyst.

Irish Hollow. The mutual friendly relation between the two made their meeting a veritable happiness. Father Fox loved and revered his Bishop, and Baraga appreciated the self-sacrifice of Father Fox, who was every inch a true priest. Although the new church was still unfinished the bishop celebrated Mass in it Sunday, September 26th, preached in three languages and gave confirmation to thirty persons. In the above quoted letter to the *Wahrheits Freund*, Baraga refers to this visit as follows: "Another mission station which gives me much consolation and spiritual joy is the mining station Minnesota. Here and in the surrounding mines is the largest congregation of Catholics in the whole diocese; Irish, Canadians, or French from Canada, and especially many Germans. Here Rev. Martin Fox, a Prussian, works and labors with untiring zeal and wonderful perseverance. He is the builder of three churches, two of which are remarkably beautiful and spacious. They are it is true built of wood, but inside they are plastered and they appear as if they had been constructed of solid masonry. The architectural style of these churches is so fine and symmetrical that it is a pleasure to look at them. The persevering zeal with which Rev. Father Fox labors, not only in building churches, but also in attending to his various missions, deserves great praise. Although he is a German, he speaks and preaches very fluently in English and French, and he is as much beloved by the French and Irish as by the Germans."

From the Minnesota Mine Bishop Baraga walked to Maplegrove, or Greenland of now-a-days. The home of the

Flannigans opened its hospitable door to him. It was only a small log cabin but the people who lived in it ennobled it far above residences of modern demand. James Flannigan and his wife, Ellen, together with their children, lived in the small log house blessed with true Christian happiness. Whenever the bent and withered form of the saintly Bishop appeared in their door his visit only increased their happiness. She, like a Martha of old, hastened to serve to the small and few wants of the exalted guest, while from under the heavy brows of the sturdy captain gleamed a kindlier light than usual. We regret not being able to give the good lady's photo, none having ever been taken.

On the lot adjoining Flannigan's home stood the church the same as it stands there today. There Bishop Baraga preached in several languages and confirmed, Sunday, October 3rd, fifteen persons.

From Greenland Baraga returned by stage to Ontonagon and the same day, October 5th, took passage on the Northern Light for Eagle Harbor. Father Thiele's missions were numerous, two weeks were profitably spent among them. In Cliff a contract was given to Nicholas Grasser for the erection of the new church for a consideration of one thousand eight hundred and sixty dollars. Referring to this trip Baraga writes: "I next (after leaving Maplegrove) visited another mining station, where another German priest, Rev. Louis Thiele, labors with unflagging zeal in word and deed. He has several missions to attend, of which the most important are called Cliff Mine and Eagle Harbor. He always preached in

three languages, English, French, and German, because the people of his mission belong to those three nationalities. Father Thiele is busily engaged erecting two churches. The first one at Eagle Harbor is large and very beautiful, and as an addition to the church, a fine and comfortable house for the missionary is being built. He had great trouble building such a beautiful and large church with the scanty means at his disposal. May God reward him in eternity! Father Thiele also exerts himself very much in converting Protestants. When I was at his place he baptized four more Protestants, English-speaking persons, whom he had previously instructed properly, and solemnly received into the Church of God.³

Just about this time the affairs of the Ontonagon parish were not running as smoothly as might be desired. Sufficient support for the missionary was not forthcoming, so that the Bishop was compelled to reach into his own pocket for the deficiency. More so, as he had stationed Father Moyce upon an agreed salary. Besides the reverend gentleman did not conceal his apathy towards the place. These things caused the Bishop great worry. Instead of taking a boat from Eagle Harbor for the Sault, as he had intended, led by intuition, he went back to Ontonagon. His surmise proved true. Father Moyce had left his post with bag and baggage! Naturally this desertion of his last-ordained wounded the feelings of the Bishop. Extending a call of a few hours to Father Duroc in Marquette, on his way home, he arrived in the Sault on the 21st of October. Father Moyce was there. His unperturbed mien still more

³ Verwyst.

vexed the Bishop and he wrote him at once the dimissoriales. He left Brooklyn, N. Y., and finished his days in Massachusetts.

If anything might have raised the spirits of the old and worn Bishop at the approach of his anniversary of consecration, a check of six hundred and nine dollars which he received from Munich might have been of some effect in those needy days. But, November 1st, 1858, he enters in his journal:

"My fifth anniversary! Sad! The past saddens me, the present torments me, the future frightens me! I would infinitely prefer to be an Indian missionary!" At the same time he consoles himself with the reflection:

"Look not mournfully into the past, it cannot return;

Wisely improve the present, it is thine;
Go forth to meet the shadowy future,
without fear

And with a manly heart."

The year 1859 Bishop Baraga commenced with a strong appeal for temperance. The New Year gave him the occasion. Many perverted the time honored celebration of the *jour de l'an* into revelry, coupled with drunkenness. A warning against the ravages of this vice and a hearty encouragement to take the pledge was the subject of his discourse. He expected that at least some would be touched and come to take the pledge. Not one came! Three weeks later, reflecting upon this vain endeavor, he wrote in his journal: "Perversi difficile corriguntur, et stultorum infinitus est numerus."⁴ We have traced Baraga through

⁴ It is difficult to correct the perverse, and the number of the foolish is infinite.

his missionary career and know how much he hated inebriety. We can therefore imagine the greatness of his disappointment.

The fruitless appeal to his parishioners still echoed through his soul, when God sent a small consolation to his servant.



REV. G. B. WEIKAMP, A NATIVE OF BOCHOLT, WESTPHALIA, GERMANY. CAME TO CHICAGO IN 1850; ESTABLISHED ST. FRANCIS CHURCH. CAME TO MICHIGAN IN 1855. FOUNDED THE INDIAN MISSION AT CROSS VILLAGE, AND DIED THERE AS SUPERIOR OF THAT MISSION, MARCH 19, 1889.

The dark clouds of his absolute poverty for a moment parted,—Baraga received a draft of two thousand five hundred and sixty francs from a French society for the propagation of Faith. How much sooner he would have dealt out the

pledges than signed *la traite* which conveyed him the money, God alone knows! Even this material consolation was not permitted to remain unalloyed. On February 1st, the postman brought him a letter from Father Pierz in which the latter announced the untimely demise of his companion, Father Lautižar. In the night of the foregoing December 3rd, the good priest had frozen to death on the Red Lake, Minnesota. Lautižar was one of the six priests who had come to this country with Bishop Baraga in the summer of 1854. He was an exemplary priest and most dear to Baraga, and perhaps more so because he had espoused the conversion of the Indian so fervently. His tragic end was, therefore, sincerely bewailed by his countryman and bishop.

February 17th Bishop Baraga received a draft for four hundred and twenty florins: three hundred were from his sister Amelia, and Canon Novak, a long time friend, had added one hundred and twenty.

This life is all checker'd with pleasures and
woes,
That chase one another like waves of the deep,—
Each brightly or darkly, as onward it flows,
Reflecting our eyes, as they sparkle or weep,
So closely our whims on our miseries tread,
That the laugh is awakened ere that tears can be
dried.⁶

The spring of 1859 was late. All during March and April snow storms raged as if to avenge themselves for the mild preceding winter. During this winter, Baraga's health weakened for the first time. In March he was laid up with rheumatism and was unable to say Mass for several days. May 3rd the first boats arrived in the Sault, and twelve days later Baraga, though not completely restored

to health, started out on his season's visitations through the diocese. The interesting account of these trips written by himself to the Leopoldine Society under date of June 23rd, we give in full, supplementing it by extracts from his diary.

"A few days ago I returned from a missionary visitation and I hasten to send a short account thereof. I came back from this journey half sick and exhausted, for this trip through all our Ottawa missions is full of hardships. On these missions one has to go either on foot from station to station or travel in a small canoe on the stormy Lake Michigan. Such canoe voyages would be still more dangerous were it not that the Indians are so skillful in the management of their canoes. On these journeys one must sometimes pass the night on the shore of the lake, and the nights this spring were very cold.

"This spring I departed at the earliest opportunity I could find for Mackinac and St. Ignace⁶ in order to begin my visitation. This opportunity, however, did not present itself before the 15th of May, because the ice remained in our St. Mary's river very late. When I arrived at those two mission stations, the people there, who depend principally upon fishing for their living, were already gone to their spring fishing. These poor people are employed by the whites. Their employers furnish them with empty fishkegs, nets, and salt and pay them from four to five dollars for every keg of fish they fill and salt down. Among fishermen are many adults, who have not yet been confirmed, because they are never at hand when the bishop comes. The mission-

⁶ Moore.

⁶ On Str. Lady Elgin.

aries, therefore, told me that I should come in winter in order to find them at home. Hence I shall be obliged to make a journey on foot, with snow-shoes, from Sault Ste. Marie to Mackinac and St. Ignace in the first days of February, 1860.

"These winter journeys I find somewhat difficult now, for in the first place I am become unaccustomed to them, and secondly on account of my age, for by next February, if I live, I shall be in my sixty-third year. At that age, especially if one has in former years suffered hardships, he is already a little stiff and feels the cold. Walking during the day goes tolerably well, but when obliged to camp out in the open air at night in the woods, is extremely uncomfortable in this northern climate. Tiresome walking on snow-shoes over hills and through valleys causes perspiration, notwithstanding the cold. In the evening I soon feel cold and begin to tremble as if I had the fever. If I could arrive at some house every evening on these winter journeys, traveling would not be so hard, but in this desolate country a man has often to walk several days before seeing a single house. Such is the lot of a missionary bishop, although I do not find it so hard, as I have been a missionary in this country for so many years. The only thing that weighs on me is my advanced age.

"From the mission St. Ignace I went in a birch-canoe to the Indian village, Cross Village, where a noble German missionary of the Third Order of St. Francis, Rev. Seraphin Zorn, labors zealously among the Indians for the honor of God and their salvation. He has learned the Indian language in a comparatively short time. Mackinac and St. Ignace are

mixed missions. In these two places there are Indians, half-breeds, Canadian French, and Irish, but in Cross-Village all are Indians.

"As soon as they saw the canoe coming from afar, they rang the church bell and all assembled. The schoolmaster, who is a Brother of the Third Order, came at the head of his school-children, who carried two banners, the Indians following behind. They came down to the beach to receive their Bishop. Then they all knelt down to receive the episcopal blessing, whereupon they accompanied me amidst the firing of guns and ringing of bells to the mission church, where, after a short address, I again gave them my blessing. That is in general the way the Indians everywhere receive their Bishop. I always had consolation in this mission, for the poor Indians there are good and very assiduous in attending church and their missionary in exemplary and zealous.

"From there I sailed to the Beaver Islands, which are situated in the middle of Lake Michigan. Two of these islands are inhabited, one by Indians, the other by whites, who are for the most part Irish. When I first came to these missions only Indians lived on the islands, but some years ago the whites began to settle on large Beaver Island, and the very worst kind of whites; namely, the Turkishly inclined Mormons with their countless wives. In a short time there were over three hundred families of these horrible people there, and they carried on things in such a high-handed manner all over the beautiful island that no others could settle there. Besides their Mohammedan polygamy, they were a kind of pirates and

thieves. They committed so many bad deeds that the neighboring towns, especially the inhabitants of Mackinac, united hired a large steamboat and with arms drove the thievish Mormons from Beaver Island.

"Now, this large and beautiful island is inhabited almost entirely by Catholics, mostly Irish and some Germans, and



REV. FATHER MASSON.

French. They earnestly long to have a church and priest. On the 22nd of May, the fourth Sunday after Easter, I said holy Mass there in a large school house and preached in English for the first time on this Island, and after Mass confirmed twenty-four persons. They were all adults, with the exception of one boy; some of them were old men and women

who had never before had an opportunity to see a bishop in their neighborhood. After divine services, I held a meeting with the men to deliberate where and how a church might be built on this island.

"Then I sailed over to the smaller Beaver Island, called Garden Island, which is inhabited by Indians, who are visited from time to time by Rev. Father Zorn. All these Indians are now Catholics and hold fast to the faith, notwithstanding the bad examples around them when the Mormons were living in their neighborhood. Thus far they had their old chapel, built of bark, but they are now on the point of building a new church. It will be constructed from the most beautiful cedar I have ever seen, which is already hewn and ready for use. A building made of such cedar can last more than a century, provided the roof be repaired from time to time.

"Accompanied by the zealous missionary, Rev. Zorn, I visited two other mission stations, and on the 3rd of June I arrived at Little Traverse, the former Arbe Croche. This was my first mission amongst the Indians, which I opened on the 28th of May, 1831. Here the Indians have a beautiful, spacious church, which they have built themselves. In fact, these Indians are already pretty well advanced in civilization. They are mostly carpenters and make their own boats. When I first came here the Indians had but birch-bark canoes, which we seldom see now.

"At this visitation something happened that had not yet occurred in our Indian missions. Margarita Sagima, a young Indian maiden of about 18 or 19 years, who according to the testimony of the missionary, has led for years a pious life

and gone often to holy Communion, came and entreated me earnestly to receive her in the Ursuline Convent at Sault Ste. Marie. I wondered at such request from an Indian, because this nation only wishes for and respects the matrimonial state as the Hebrews and other nations of ancient times. In order to act with certainty, I sent for her parents and questioned them in regard to their daughter. They stated that several young men had asked her to marry, but that she had not accepted any such proposal and that she intended to live single all her life. I asked her then repeatedly whether she really wanted to leave all and enter a convent, and she declared that such was her sole wish. I took her to our Ursuline Convent where she was received as a novice. I wonder whether she will persevere.⁷

"At Little Traverse Rev. Louis Sifferath is stationed as missionary. He is a conscientious, zealous, and pious priest, who in a short time has learned the Indian language tolerably well and daily perfects himself in it. After I had visited two small Indian mission stations⁸ with Rev. Sifferath and preached to the Indians, I arrived, on the 9th of June, at Grand Traverse. This is a mission of Rev. Father Mrak, who has worked for many years as a zealous and enlightened missionary among the Indians. I was very agreeably surprised when I saw how

Father Mrak had repaired and beautified his church both interiorly and exteriorly.

"On our return from Grand Traverse we were obliged to go ashore at night, which was stormy and cold. I had no blanket with me, but, fortunately, had my cloak. I lay down on the cold sand and passed the night shivering with cold. Next morning I could scarcely speak and could hardly stand up; I had contracted a severe cold.

"On the 17th of June I again arrived at Sault Ste. Marie, to my great joy and that of others. I shall remain here a couple of weeks and then undertake a missionary journey to Lake Superior, which will last two months.⁹

True to his intention, Baraga sailed in the Propeller Montgomery for the Keweenaw Bay. He left the Sault on the 29th of June, his sixty second birthday. The boat tied up at the Entry and the Bishop remained there with the Edgertons for two days, whereupon he walked to L'Anse. Not finding Father Jacker at home he remained at the mission over Sunday, July 3d. He was much consoled at the flourishing condition of that Indian mission, always so dear to his heart. It had grown to such an extent that the church was too small to hold all the people on Sundays. He was still more consoled when he was assured by some pagans from Lac Vieux Desert (Gete-Kitigan) that they themselves and many of their relatives and acquaintances would come next summer to L'Anse and embrace the Catholic religion. The good Bishop in the joy of his heart promised to come next year at an earlier date. He said he would stay with them longer to

⁷ On the 17th of June she was brought to the Ursuline Convent in the Sault, grew homesick in a few days and was sent home on the 26th. The bishop makes in his journal the following remark: "One should never try to make a priest of an Indian man nor a Sister of an Indian woman."

⁸ Sheboygan and Bear River. In this last place Baraga said Mass in Mr. Trottechand's house. This gentleman gave him an acre of land on which a new church was to be erected—30x20x12.

⁹ Verwyst, pp. 302-308.

instruct the pagans, and would enlarge the church by one-half. He therefore respectfully petitioned the Leopoldine Society to assist him, as he could expect little pecuniary help from the Indians.¹⁰

From L'Anse Baraga returned on the *Str. Princess* to the Entry and took passage on the *Mineral Rock* for Eagle Harbor. We have been accustomed to see the

ments. Sunday, July 10th, he preached in three languages, and made an appeal for contributions. After Mass Father Thiele took up a collection to the amount of three hundred dollars. Mr. Howe, president of the Cliff Mine Copper Company also donated one hundred dollars. Baraga, himself, contributed three hundred dollars and a large bell costing one



REV. CHARLES MAGNEE.

good Bishop on snow shoes or in a canoe, here he surprises us by a new mode of travelling. Upon arriving at, Eagle Harbor he went to Copper Harbor and returned, again down to Cliff—all on horse back. As we know, the church there was under construction and almost completed. Funds were necessary to make the pay-

¹⁰ Verwyst.

hundred and sixteen dollars. This bell is still calling the faithful to divine services at the Phoenix, whither it had been removed together with the greater part of the church in 1901. The following Sunday the Bishop made the same urgent request to the people of Eagle Harbor on behalf of their church. A sum of eighty six dollars was the result.

A hurried visit was next paid to Ontonagon from where the Bishop went to Marquette on his favorite steamer, the North Star. He arrived early in the morning, Saturday, July 21st, and found that Father Duroc was in a bout with his polyglot congregation, on account of his apathy towards his own French parishioners. To allay the ruffled feelings, the Bishop considered it imperative to remain over Sunday, as the people could not be drummed together on a week day. This lay-off of a day likewise suited another purpose. He had long ago planned the establishing of a mission in Negaunee, where many people were being employed in the iron mines. And, for the first time in his diocese, Baraga rode, on this day, on a railway from Marquette to the Pioneer Iron Mine, as Negaunee was then called. Lots were secured from Mr. John Charles MacKenzie, in the block No. 2 of the present city plot, and arrangement made for the building of a chapel. Returning to Marquette the Bishop took the confessional for the evening, and the following morning at Mass he addressed the people in English, French and German instructing them in Christian forbearance. The trouble was dispelled. He remained five days longer in Marquette. At one o'clock in the morning of June 29th, the Iron City left the port with the Bishop on board ticketed for Portage Lake. In his journal he mentions Portage Lake as *Houghton* for the first time. Fathers Thiele and O'Neil met him at the wharf; they all found hospitable quarters at Mr. Finnegan's in the house which still stands in the same place, only a few rods from the old church. The church was completed with the exception of glazing the

sash which was done the next two days. July 31st, the feast of St. Ignatius Loyola was a solemn day for Houghton. The first church was dedicated to the worship of God in the name of the saint whose feast was being celebrated. The Bishop sang Pontifical High Mass assisted by Revs. Thiele, Jacker, and O'Neil. The church was packed with people of all nationalities and creeds. As customary the Bishop addressed them in English, French and German. The collection netted three hundred and four dollars. The question of the first pastor was being agitated even while the church was being built and reached the climax in a petition to the Bishop. "Upon a strong petition, says Baraga, I have left Father O'Neil in charge of the congregation, but only in *petto* for one year. If he does well, he may stay longer. Dissatisfaction of the German and French was at once apparent. It is however not an easy matter to obtain priests who speak English, German and French."¹¹

August 3d Bishop Baraga returned to the Sault on the North Star, to attend to his mail-matters, even before he could complete his church visitations on Lake Superior. Besides something else drew him home. Patrick Smith, a resident of Mackinac had a law-suit in the justice court of the village and the bishop was summoned to appear on the 11th day of August as a witness. He reached the Island on Tuesday, the 9th and returned to the Sault for Sunday. Only physical indisposition prevented him from going immediately to Lake Superior to continue the interrupted visitations. A week later he felt sufficiently recovered to take

¹¹ Baraga's Diary.

up the work. On his way up he briefly visited Marquette, La Pointe, and Ontonagon. On the 31st of August he arrived at the Minnesota Mine where preparations were at their height for the impending dedication of the new church. The celebration should eclipse all previous occasions. The church, as Baraga says, was the largest and the finest in the diocese. A pipe organ, the first and only one in whole Upper Peninsula, brought from Buffalo at a cost of nine hundred dollars, was to be heard on that day. Father Fox even secured Mr. Weismueller, a celebrated musician of Green Bay, to play the instrument. At last, on the 4th of September the church was dedicated to the holy Name of Mary with all possible splendor and pomp. The sermon by the bishop was in English, German and French. And at the conclusion fourteen persons were confirmed.

This practically concluded Baraga's episcopal visitations for the year. He returned to the Sault.¹²

September 21st, he makes the following entry in his journal. "The thirty sixth anniversary of my ordination. Deo gratias!—The eighteenth anniversary of my meditative morning prayer. Deo gratias infinitas!" This morning meditation, Bishop Baraga continued to the last day of his life. Even if he had not casually remarked it in his diary, those who have lived with him—and some are still alive—have more than once told us of this inner life of the Bishop. *Sic Jacker, Bourion, Terhorst, Cebul Vertin, Murray, Burns, Dzyer.*

¹² While it does not belong to our History, yet it may be of interest to know that on the 14th of September the first snow fell at the Soo in 1859.

About this time Bishop Baraga expected, from Carniolia, his native land, two priests. He had cut short his stay at the Minnesota Mine because he thought that they might have arrived during his absence. His disappointment was keen when, upon his return to the Sault, he learned that they had not yet come. He repeatedly laments about it in his journal. On October second he dedicated the Cliff church but immediately returned home, as though he could miss them. On the 6th he writes in his diary. "Sad because neither Mr. Haller nor the two priests from Krain have come." Mr. Haller was only a student, while of the two priests, Father Čebul was one, we surmise that Father Andolschek was the other. Father John Čebul actually arrived on the 13th of October—his 27th birthday. We can imagine the Bishop's pleasure after so much anxious waiting. Who would blame him if he had detained this priest—a countryman—a week or two, or the whole winter, pleasantly chatting with him in their leisure hours of friends and home and happenings in the old fatherland! No, he was needed elsewhere. There were people without holy Mass on Sunday! Next day he sends Father Čebul to the Minnesota Mine, that he may there, under the experienced Father Fox, acquaint himself with this country's missionary life, and learn English and French. "He left on the "Mineral Rock" for his destination," coldly enters the Bishop into his journal. Here it was on this occasion while going to the Steamer that the Bishop carried the satchels of Father Čebul, as Verwyst relates. "Never mind, you must spare yourself; I am old and used to these things. I am your

Bishop; you must obey!" was the reply when the priest remonstrated.

October 30th the long expected theological student Joseph Haller came also. Father Mrak of Eagletown was usually burdened with such students who had not finished the course in a regular Seminary, and had to be qualified for ordination sooner, on account of the sore need of priests. He still had with him Mr. Gerhard Terhorst. The good Bishop calcu-

the young man came to him where he remained some time.

On the 20th of November the diocese received the first Vicar General in the person of Father Ignatius Mrak.

The year 1860 began with a beautiful day, but its sunshine augured poorly the future, for it contained an abundance of trouble and arduous labor with but little solace to counterbalance them. Right on the second day a novel task presented it-



A VIEW OF THE OLD MARQUETTE COURT HOUSE WITH THE FIRST CHURCH TO THE BACK OF IT, AND THE FIRST URSULINE CONVENT TO THE LEFT.

lated sending Mr. Haller there also. Accordingly the young man took the boat for Milwaukee in order to cross Lake Michigan for Traverse Bay. Upon his arrival a great disappointment came to him and to the Bishop. Father Mrak bluntly refused to be any longer seminary-director, professor and Indian missionary, all in one and at the same time. In consequence Father Jacker at L'Anse was made the victim of the situation and

self—novel for a bishop—to sew together fifty Ottawa books which he had printed in Cincinnati in 1858. Six hundred copies would have given him a tedious occupation for twelve days. Other work interrupted him and he finished it only on the 18th day of January having worked some days, double shift at that. The promise which he had made the past spring to visit St. Ignace this winter, before the departure of the fisherman, lay

heavily on his soul. His enfeebled condition hardly permitted undertaking the journey and much less as it had to be done mostly on foot. Considering it a duty, however, at his request, Father Piret sent two guides, who arrived in the Sault the day after Candlemas. Unfortunately it was a Friday, hence too late to undertake the journey that week, because the Bishop would not be on the road on Sunday. Early Monday morning February 6th, he started out with his guides. He rode three miles on a carriole, then walked on snow-shoes a long distance and when these also became too heavy, he took them off and walked with his bare moccasins. After walking twenty miles they reached the empty hut of an Indian chief. There they put up for the night. "I passed the night very comfortably in this hut, thanks to my double blanket and the care of my guides."¹³

Next morning they started out at seven o'clock and marched all day. In the afternoon the mail-carrier Miron overtook them and they kept his company for the remainder of the journey. Tired out by the long tramp, the Bishop told his guides to prepare a camp, five miles from the Pine River, after the standard fashion. By means of the snow-shoes, snow was shoveled away as much as possible. A tent-like structure of poles and branches was erected and the Bishop domiciled in it for the night. In the morning the Bishop found out to his surprise that they had camped not far from the lake. "Had I known this, I would have forced our march to the lake shore." As they stepped on the ice a joyous convoy of over twenty carriages greeted the travelers.

¹³ Diary.

Half-breeds and Indians from Mackinac and St. Ignace had come out to receive their chief pastor and conduct him in triumph to the last named village, where they arrived at one o'clock.

Between St. Ignace and Mackinac the Bishop spent profitably two weeks, officiating in each parish one Sunday. February 12th he confirmed ninety persons in St. Ignace and the following Sunday eighty-two on the Island. This was a goodly number for these two localities and for those times. Besides he visited Indians and whites in their homes; he heard confessions and stirred them up to fervor. No wonder that "today—February 18th—Father Murray was nearly *ten* hours in the confessional."¹⁴

On the return trip, February 23d, Louis Babeska and George Bourassa accompanied him to the Sault. Leaving St. Ignace at five o'clock in the morning, they marched until three in the afternoon when they reached a large burning and were forced to camp there because they could not traverse it before nightfall. "In this encampment I spent a miserable night."¹⁵

Next day they came to within twelve miles of the Sault. "Here I spent a fair night because I bedded myself better than the foregoing night."¹⁶

In the morning of the third day they broke camp at six o'clock arriving four hours later in the Sault 'to the great satisfaction' of the Bishop.

During that Lenten season, which commenced the day after his return home, Bishop Baraga devoted much time to ordinary pastoral duties, visiting the sick,

¹⁴ Diary.

¹⁵ Diary.

¹⁶ Ibid.

the lukewarm, holding devotions, and giving instructions. Literarily he was busy with the second edition of the celebrated diocesan statutes of which he sent one copy to Rome for approval, another to the Archbishop of Cincinnati. Holy Thursday he consecrated the oils with the assistance of *one* priest.

With the opening of the navigation—May 14—Bishop Baraga made the first trip to Portage Lake. Mr. Montferrat, the new school teacher of L'Anse, and Mr. Buettner, a student, accompanied him. After a short stop in L'Anse he proceeded to Houghton where the relations between the pastor and flock were not of a most agreeable nature. The Bishop, always inflexible in such matters, soon made his authority felt. On both sides the ranters were routed and the peaceful Father Jacker once more placed in charge of the mission. We are told that Houghton had always more or less breeze, and that ever since the above occurrence the bishops, even when they slept, kept an eye open on Houghton!

Bendry's scow was the best accommodation the Bishop could get to the Entry. Waiting there two days the Mineral Rock relieved him and brought him to the Sault. Perhaps the one thousand four hundred and fifty dollar check, from the Leopoldine Society, which he found in his mail, was at least of some consolation upon the exciting occurrences of the past ten days. Nay! Even this check had to tag some disagreeableness. While the amount as correctly written: £297 Sterling the words were: *Deux cent quatre vingt sept* instead of *quatre vingt dix sept*. Ten pounds Sterling was a consideration and the good Bishop had to

wait patiently till a duplicate order arrived from the Austrian capital.

Baraga's second trip was again up the Lake Superior but this time to La Pointe and principally to Superior. This last mission was bereft of all spiritual care since fall. Father Angelus Van Paemel, who attends to its spiritual wants was, through sickness, forced to abandon his labors and to return to his native Belgium. Wherefore, when the Bishop arrived he found a chaotic condition of things. He heard confession, baptized, blessed marriages, gave instructions, and confirmed. Fully ten days he busied himself with this common pastoral work. In Bear River, a small out-station, he found a surprisingly neat chapel located in the upper story of Nanadjiwanons' house. It pleased him so much that he at once purchased the upper section of the house for the sum of forty dollars and paid the Indian cash for it. To enlarge the chapel he contracted with Joseph Rice for an addition to Nawadjiwanons' (Little Current) house. When he went to his carpet bag to advance ten dollars on his contract he found that his money, about sixty-five dollars, was stolen. The culprit was however soon located, apprehended and held to the circuit court.—For an example of his activity we quote from his journal: "June 10th Sunday. Extraordinary day for work! From four o'clock this morning till ten o'clock this evening I worked incessantly; remarkably many confessions; five sermons; twenty three baptisms and three confirmations. The church was filled to its utmost capacity."

On the 16th of June the Bishop arrived in Ontonagon. This mission was still attended from the Minnesota Mine alter-

nately by Father Fox or Father Čebul. Although they had besides the church a dwelling, the missionary came only for Sundays or otherwise when required. This Saturday the Bishop found Father Čebul there. How well he was pleased with the young priest's zeal the following entry in his journal tells:

"Father Čebul gives me much consol-

ation from there in the broiling sun, six miles, over the big hills to the Old Hollow. Everything was in the best of order wherever Martin Fox ruled. So likewise here. The church, though still somewhat indebted, was as extravagantly equipped, as the "house"—a small shanty—was lamentably poor and empty. Table utensils were a veritable curiosity around



REV. SEBASTIAN DURON.

tion on account of his excellent disposition for missionary life." Sunday the Bishop preached, as customary, in three languages and heard Indian confessions. During his stay he also attended to the repairs of the house and fence around the property. Having missed the river boat for Minnesota Mine, on Tuesday, he took the stage for Maplegrove and walked

the house. Observing the absence of these useful articles, the good Bishop presented Father Fox with four pair of forks and knives and five spoons! La Pointe and dependent missions, without spiritual care since last fall, were bespoken. Father Čebul having acquired English and French was selected for the post and sent for the time being to Ontonagon. The

Bishop followed him to complete the repairs already under way. The carpenter had about finished his work and—on the 27th of June—the Bishop himself arranged the scanty furniture and paraphernalia in the sacristy, church and house, working at it all day. Before returning to the Sault, he visited once more Bear River to see how the enlarging of his newly acquired chapel was progressing. In La Pointe he took the North Star homeward bound; and in Ontonagon Patrick Flannigan joined him, on his way to the Seminary in Cincinnati.

Having attended to his correspondence the Bishop waited for a chance to go to Mackinac. As no boat came in five days, he set out—July 5th—with two men in a small sail boat. The weather being exceptionally warm and calm the men took to the oars and rowed all day. At eight in the evening they reached Detour; he and his pilots found hospitable lodgings for the night at Mr. Gaffiney's. At five o'clock next morning, there still being no boat in sight, the little craft left the shore under the strokes of the oars (for Mackinac). A favorable wind caught the sails towards ten o'clock and they arrived on the Island at 2 p. m. where they spent Sunday with Father Murray. Monday morning, despite the rough weather, the Bishop urged his boat out, but after a short battling with the waves had to abandon the trip till the following morning. He visited, in their turn, Cross Village, Garden Island, Beaver Harbor, Middle Village, Agaming, Sheboygen, Little and Grand Traverse and finally came to Eagletown. This whole trip was only a successive chain of evidence of the terrible ravages of drunkenness among

the red skins. Since the mixing up of the whites this vice had taken such potent roots that all the efforts of the zealous missionaries were not much more than in vain. This condition infinitely saddened the Bishop. He vehemently denounced the scandalous liquor traffic and impassionately appealed to the Indians to shun the inebriating liquid. Discussing the existing evil with his Vicar General Mrak, at Eagletown, all kinds of remedies were hit upon and recommended.

In Beaver Harbor the contract for the building of a small church was given to Mr. Guilbeault for two hundred dollars.

But to heighten the intensity of the Bishop's sadness a letter from Father Menet contributed not a little. He therein set forth his intention of withdrawing from the Sault. The misunderstanding dated from the previous April. The Bishop had noticed the growing difference between the Indians of his jurisdiction and those scattered throughout the neighboring Canadian country. Thinking that he would render the cause a service, he wrote to Bishop Farrell of Hamilton, to whose diocese the territory belonged, that he might recommend to Father Du Ranquet, the missionary at Garden River, to take a greater interest in the instruction of his charges. The Canadian Bishop did so; but perhaps not as gently and in the same spirit as was intended by Bishop Baraga. By the missionary it was taken up more as a reprimand than an exhortation. Père Menet when apprised of the facts took exception to Bishop Baraga's misgiving letter. Hence their dissension and final withdrawal of the veteran missionary from the Sault. It was only blind, compassionate pity for the Indian and his

wretched state that guided the Bishop in his judgment. He thought only what *he* would do, but forgot that means which were at his command were entirely wanting on Father Du Ranquet's side. Du Ranquet was, for the greater part, school master and missionary at the same time and turned out as much profitable labor as his physical strength and his talents yielded. His merits for the Indian, in and around the Michipicoten region, no pen can adequately describe. He spent his last days for the betterment of the Indian race. Revered by those whom he had befriended, and for whom he had sacrificed manhood days, he died a nonagenarian, at Wikwemikong, Algoma District, December 12, 1900.

Sunday, the 29th of June at Eagletown after his Mass, Bishop Baraga received a formidable letter from Father Menet. "It so distressed me that I could scarcely preach at High-mass."¹⁷ After Mass a conclusion was reached. First of all, that, if the Jesuits left him he would not only have to provide himself with another priest, but would also have to have a teacher for the school which the Jesuit-Brother taught. He could look after the parish himself, but who would take the school? No other plan looked more feasible, than to put Mr. Terhorst, who was completing his theology with Father Mrak, to the task. Accordingly both, the Bishop and the future schoolmaster at the Sault, walked, next morning, to Northport where they took a propeller for Mackinac and from thence, the Illinois to the Sault.

Here the situation was more agreeable than the Bishop had anticipated. While

¹⁷ Diary.

Père Menet was determined to leave, he was yet willing to remain until after the Bishop's visit to his Lake Superior missions. This concession greatly pleased the Bishop. A draft for eight hundred and sixteen dollars and thirty-two cents from Munich, found in the mails, must also have had a soothing effect upon his troubled feelings. But the trip was not de-



REV. RICHARD FANTELE, S. J.

layed. August 4th he arrived in La Pointe where Father Čebul had assumed the pastorate some weeks before. The people of Bayfield had petitioned that the priest remove to that village, because the population was greater on the mainland than on the Island. Accompanied by Father Čebul, the Bishop went thither to see what ac-

commodations could be had for a stationary priest. The church was almost complete, and Mr. Henry M. Rice started upon the house immediately, upon the assurance that the priest will move there as soon as the buildings are ready. In Bad River the Bishop superintended the installing of pews in the enlarged chapel and went, by way of La Pointe, on the Lady Elgin, to the Entry and walked from there to L'Anse. Here, among all other missions, Baraga found much gratification in the exemplary life of the Indians. The attendance at Mass, notwithstanding the disagreeable weather, taxed the capacity of the church, without anybody being present from the east shore of the bay. Commending their zeal, he promised his former parishioners to enlarge their church with the advent of spring. On a tug the Bishop and Father Jacker left for Houghton. On Sunday, August 20th the usual services and the sermons by the Bishop were held, but on Monday they went across the Portage Lake to select a location for the building of a new church; they secured for that purpose two lots. The collection, however, taken up on the occasion among residents proved to be very poor. Then, to find a contractor for the new church the Bishop went by way of Entry, to Eagle Harbor. He remained with Father Thiele from the 22d to the 29th of August. On the 27th Father Thiele was sent out with a letter to locate John Burns, a contractor, who usually resided at Eagle River, but otherwise followed his trade all over the county. He was found and promised to meet the Bishop at the Cliff. Accordingly, we find the Bishop and Father Thiele, August

30th, on the road to the Cliff Mine. At noon, they stopped at Eagle River at John Kerry's for a light repast and upon reaching their destination, Mr. Burns agreed to the propositions of the Bishop and promised to build the church in Hancock the same fall. On Sunday September 2nd, the Bishop officiated at the Cliff and confirmed nine persons, and on the following day took, in Eagle Harbor, the Lady Elgin, for Marquette. This trip proved to be of some consequence. Bishop Baraga met among the passengers Mr. Casper Schulte. The man impressed him greatly; possessed of some education yet with no ambition soaring beyond his attainments. Providence seemed to have thrown the master and the servant in each other's way. Upon his return to the Sault, the Bishop would need a servant, a sacristan, a general manager of his house-hold, but centered all in one person, and Mr. Schulte appeared to have all these qualities. He had sufficient Latin knowledge to be of great usefulness around the church and altar, his culinary education could be perfected by practice and above all he was willing humbly to serve an humble Bishop for the rest of his natural life, for the simple necessities of life and, upon the demise of the Bishop, a small sum of money, in case that his successor would not continue to keep him in service. As the Bishop could not make this contract binding upon his successor in office, he readily agreed to the last named stipulation and the compact was closed. Arrived in Marquette, Bishop Baraga went ashore while Caspar, as he is hereafter known, continued his journey to the Sault.

The last transaction of acquiring a lot

in Negaunee had not proved as satisfactory as the Bishop desired, so he went there again, and paid the agent, Spilman, twenty-five dollars on account for lot three (3), of block two (2). It was September 10th. Having tarried around Marquette a week, the Bishop decided to return to the Sault. But no boat came. The Lady Elgin was forty hours over due. On Friday, August 14th, the Illinois came to port and brought the sad news that the Lady Elgin had foundered in a severe storm on Lake Superior and sunk with three hundred people on board.

Under date of September 15th Bishop Baraga makes the following entry in his journal: "At four p. m. arrived in the Sault: saw the devastation--Gerhard Terhorst is of much consolation to me. I hope he will prove a good missionary and Caspar Schulte a good servant." Père Menet had departed, in the small block house behind the church only scattered papers lay around, witnesses of recent packing. No familiar face around the time honored premises to greet the venerable Prelate! Everything looked disconsolate. But Baraga was not the man to lose much time in this sad meditation. He took charge of the parish, Mr. Terhorst of the school, and to Caspar were allotted the offices of sexton, servant and cook. Next morning, it being Sunday, the Bishop performed all the work common to a parish priest and "so it will go on all winter for I have little hope of finding this winter a suitable priest for the Sault."¹⁸

With the departure of the Jesuits, two schools, that of girls and boys, remained without a teacher. The Ursuline Nuns,

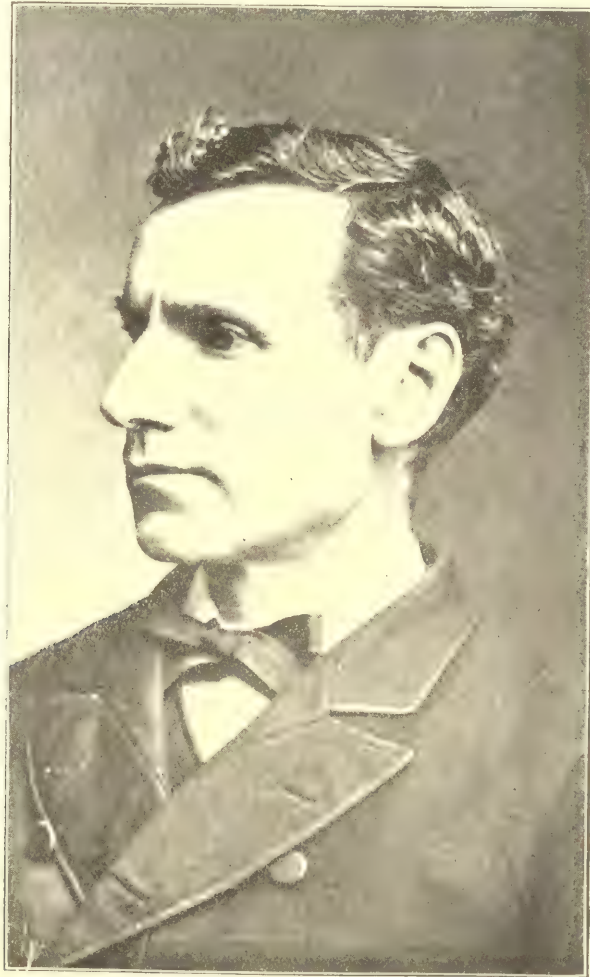
¹⁸ Diary.

who had conducted an Academy and taught the girls school, had closed their institution and returned to Chatham, Canada. As no suitable lady-teacher could be provided the two rooms had to be joined. The partition was taken out and one class room, for boys and girls, formed. Here Gerard Terhorst became sole preceptor. But the Chatham nuns seemed to have be-thought themselves. Early in October they communicated to the Bishop a desire to return. To this the Bishop answered in the negative. "The Ursulines desire to come back. They may stay where they are. I do not care for subjects who are not under my control, who come and go when they please."¹⁹ We doubt not but his answer to those ladies contained a good deal of the above essence. And they did not return. Knowing that Mr. Terhorst's frail constitution could not long hold out in so numerous a class the Bishop wrote to Detroit in quest of a school-teacher. In response to this Mr. Seymour came. His baggage was of so extraordinary proportion that it caused the Bishop to exclaim: "What baggage this man has!" But notwithstanding his multiple luggage he was installed in his new position. Gerhard Terhorst being relieved of teaching took up again the reading of theology under the direction of the Bishop himself. Thus between teaching theology and attending to parochial duties, the autumn days advanced, with small variations. October 10th, Fathers Jucker and Thiele called at the Sault and furnished no little amusement to the Bishop, with

¹⁹ Die Ursulinerinen wollen wieder kommen. Sie sollen bleiben wo sie sind. Je n'aime pas avoir des sujets qui ne sont pas sous ma contrôle, et qui s'en vont quand ils veulent. Diary, October 9, 1860.

their attempts at beard raising. November 20th, arrived James Sweeney, a Jesuit-Brother. Among the Indian missions he had picked up considerable Indian; this captivated the Bishop at once. He thought

view of receiving a proper dismissal from the Order. But after having the letter mailed the Bishop reconsidered his action and reclaimed it from the post-office. Brother Sweeney left with the expectation



REV. P. M. FLANNIGAN, ORDAINED NOV. 10, 1862.

that Sweeney could possibly turn out to be a priest. The idea was favorable to both. They had a letter framed and addressed to the Jesuit Superior, Père Tillier, with a

of returning as soon as he would be released from the Society. On the 12th of November Rev. Andrew Andolschek arrived and was at once sent to Father Fox

to be fitted for the missions. In the meanwhile Gerhard Terhorst was studiously preparing for the priesthood. On December 2nd he received the tonsure and the four minor orders. He devoted the most of his time to the study of the rubrics. With the feast of the Immaculate Conception he commenced the recitation of the office and the Bishop good naturedly adds in his journal: "Today Mr. Terhorst commenced to recite the breviary and he will cease only when he stops to breathe." He did! During the first Mass, December 9th, being the patron-feast of the Cathedral and of the diocese, he received Sub-deaconship. He exercised his new office at the ten o'clock Pontifical Mass, being the only assistant to the bishop. On the 16th he was ordained Deacon.

Here is an entry worth notice: Decem-

ber 18. Again windy and cold. This afternoon came the first over-land-mail; it brought altogether *six* letters; three for me and three for the rest of the citizens of the Sault.²⁰

The bitter days of 1860 were running out! As it were to sweeten their memory, the Bishop had reserved the ordination of Gerhard Terhorst almost for the last. On the 23d day of December he conferred holy priesthood upon him. And on Christmas morning the first 'Gloria in excelsis' of the neo-presbyter resounded in the small cathedral to the joyous heart-throbbing of the venerable bishop on the throne.

Thus ended the 30th year of Bishop Baraga's missionary life in America.

²⁰ Diary.

Chapter VI.

Bishop Barada's labors from 1861 to 1865.

1861

On January 4th Father Terhorst was granted his first usual faculties. The Bishop felt relieved, as it were of a great burden. Since his first appointment to Arbre Croche he had never felt tied down to one place as in the preceding three months. During his missionary days he could move at will from place to place, and as Bishop he could go, stay and return at his own good pleasure. But when he had to assume the pastorate of his own Cathedral parish, there being no one to replace him, it must have seemed to him as though he had been robbed of his liberty. We did not see him go out in the winter season except in extreme necessity, or as in a few instances, to undertake a long journey. This winter, however, notwithstanding that he had a journey before him, entrusting the young priest with the charge of his congregation, he starts out on a trip down the St. Mary's River. It was more a missionary tour than an episcopal visitation. He went down as far as Detour, visiting every settlement white or Indian, on either shore. On his way he baptized, confirmed, heard confessions, blessed marriages and in general administered the holy sacraments as necessity required. In Perrault's landing he made arrangement for a new church.

After an absence of twenty-two days he returned home to attend to his correspondence which necessarily had accumulated. In the mail there was a draft for four thousand eight hundred and seventy five francs from Lyons. Kind Providence had again provided for the just incurred expenditures. With these means on hand, he worked out with pleasure the plans for the new edifice. Though only a small building, thirty by twenty feet, it needed a design for the carpenter to go by. Such architectural designs were always supplied by the Bishop himself. Then he thought of so many churches without bells, and he ordered, February 21st, eight bells from M. C. Chadwick, presumably of Detroit, Mich. They were of different sizes and prices, according to the importance of the mission for which they were intended. For Bayfield, Indian Reserve, Superior and Beaver Island each a three hundred pound bell; for Payment one of two hundred pounds; Hancock and Negaunee each one of four hundred and sixty pounds; and a small one of eighty pounds for Bad River. All for the sum of two hundred and seventy five dollars. Pew rent was also a source of income to the Bishop; at least for the sustenance of a local priest and other current expenses. "I am compelled to speak often

about pew rent, which is very unpleasant," the Bishop remarks. (On February 25th) He sent out a man to collect the outstanding rental; many parties were not *at home*, and his only trustee refused to pay because he was not given the contract for the Sugar Island church. Some of these very bad tendencies seems to have come down to our own days. The boasted civilization of the 20th century has not been able to cast them off.

Early in the fall the Bishop became convinced that his new teacher, Mr. Seymour, was a failure at the teaching profession, therefore he concluded to keep him only for the winter. Examinations, periodically conducted by the Bishop himself, plainly showed that the school was retrogressing. This only hastened the dismissal of Mr. Seymour; no one else being available, Father Terhorst was asked to take the school again. This he did though "very reluctantly, indeed." For this sacrifice the Bishop presented him with a pair of *makisinan* (moccasins).

The third Provincial Council was convoked in Cincinnati on the Fourth Sunday after Easter, April 28th. After the close of the paschal solemnities, Bishop Baraga prepared for the journey. As navigation had not opened yet, he had to make use of his usual mode of winter traveling to reach the nearest port. This trip was as eventful, as it was memorable in the old Bishop's life. Few Bishops of today would venture to make it. Beraga did. We give the full entries from his diary and leave the gentle reader to judge for himself.

"April, 1. The day of departure; at 10 o'clock rode as far as Sobrero's. Then

walked, partly on snow-shoes partly without them, about twelve miles, and then camped. A good night, not very cold.

"April, 2. Broke camp at six. With much hardship and fatigue marched all day till about five o'clock in the evening. Then camped in Fridette's hunting-lodge.

"April, 3. Started out at half past five. Walked with great fatigue, without snow-shoes, which were hurting me, till one o'clock. In the afternoon we reached the ice at Pine River. When half way across the Traverse, Bellanger met me with his horse. I staid with him over night.

"April, 4. Rode away from Bellanger's at six o'clock and arrived at Mackinac at 7:30 a. m.

"April, 5. Drove with Theodore Wendell from Mackinac at eight o'clock and arrived at noon in Sheboygan, where we stayed over night at the house of Joseph Allair, whose wife was a Burke.

"April, 6. Rode fourteen miles with Lavigne's horse which on its way back fell into a crack in the ice and perished. Camped comfortably for the night.

"April, 7. Sunday. Unfortunately we could not observe this Sunday; we marched many miles on good and bad roads till we reached a poor, abandoned shanty where we camped. The smoke in this old hut was terrible; I said there the whole, long office *de Dominica in Albis*.

"April, 8. Walked again on good and bad roads—more bad than good—till we arrived in the evening at Grand Lake and camped passably well for the night.

"April, 9. Today we started out early to reach, if possible, Thunder Bay before night-fall. The roads were bad and much

water everywhere; still, with the help of God, we arrived in Alpena towards seven o'clock."

From this port the Bishop had hoped to find his way out on some vessel, but even here navigation had only opened and boats were scarce: besides a severe indisposition detained the Bishop four days. Sunday he had rallied sufficiently to preach to the people, but could not say



FIG. JOHN E. BROWN, OBTAINED AUG. 30, 1863. AT
PRESENT PASTOR OF ST. BERNARD'S CHURCH,
AKRON, OHIO

Mass on account of the absence of the necessary requisites. This involuntary detention he utilized by making arrangements for the building of a church. Two lots in Block 28, were secured. Mr. Lockwood agreed to donate one while for the other the Bishop paid him forty dollars. John Lynn, was authorized to raise the necessary funds for the erection of the

edifice. During nine days of patient waiting the Bishop says that he was inexpressibly lonesome—*mane et vespere dies oct avus.*" Having given up hope of being relieved by a passenger boat, the Bishop went aboard the out going fish-tug bound for Saginaw. Severe storm compelled them to put into Harrisville, only thirty eight miles below Alpena. Discouraged by the slow voyage and scant opportunities of getting out, the passengers determined to walk to Sable River, eighteen miles distant. As much as Bishop Baraga would have liked to go with them his weakened condition forbade the attempt. Two days later he was relieved of this disagreeable situation by the City of Cleveland, and brought to Detroit* April 23rd. Next day he went by rail to Cincinnati.

A preliminary meeting of the Council took place on Saturday, April 27th. All prelates and theologians being present, the work was distributed amongst them. Besides, the customary pastoral letters were to be written to the Supreme Pontiff, to the Societies for the propagation of Faith at Lyons, Munich and Vienna. To Bishop Baraga was allotted to write, in the name of the Council, to that of Bavaria, *Die Central Direction des Ludwig-Mission-Vereins.* As his theologians in the council he designated the Revs. J. B. Hengehold, D. D. and J. B. Elkmann, priests of Cincinnati. He took part in all deliberations; private and public, and preached after the solemn Requiem for the deceased prelates and priests, Thursday, May 2nd. Sunday, May 5th, was the solemn closing of the Council at the Cathedral.¹ The same morning a col-

¹ Acta et Decreta sacrorum Conciliorum Recentiorum. Collectio Lacensis. Tom. III.

lection was taken up in St. Mary's church for Bishop Baraga's missions with a net result of seventy-seven dollars.

On his way home Baraga met Father Angelus Van Paemel, who was returning from Europe, in Detroit. They took the City of Detroit for the Sault. The accumulated mail contained much of a disagreeable character. There were complaints from priests and people; clamors for pastors and teachers. Who could satisfy them all! The best solution might be a personal visit to the missions, the Bishop thought and accordingly he sailed, the day after his arrival at home, on the Illinois. He visited Marquette, Eagle Harbor, Ontonagon, La Pointe, Minnesota Mine, Eagle River and Copper Harbor. He deemed only few changes advisable; that of Father Thiele to Mackinac, Father Murray to Beaver Island and Father Andolshek to Eagle Harbor.

Upon his return to the Sault, the Bishop found James Sweeney there; he was now released from all obligations to the Jesuit Society. The new arrival was a welcome subject. At once he was made to relieve Father Terhorst in the school, on whom the daily teaching had left a traceable mark. He had lost his youthful vivacity, natural humor and wit and likened more to a moving shadow than his former self. Appreciating the good services which Father Terhorst had rendered him in time of need, the Bishop appointed him to the pastorate of L'Anse and restricted Father Jacker's missionary work to that of Houghton and Hancock.

Father Van Paemel was retained in the Sault in place of Father Terhorst. The clerical changes having been disposed of, Baraga turned his attention to pro-

curing teachers. He needed two of them immediately. Just then, as luck would have it, Mr. William Donovan came, and was installed at the Sault, while James Sweeney was sent to Father Jacker to commence his studies for the priesthood.

To obtain a teacher for Garden Island, the Bishop went in person to Detroit, not because he could not obtain one by correspondence, but because the appointment had to be secured through the Indian agent, to insure the teacher's salary. Baraga experienced considerable red-tapism but finally succeeded with his application. Mr. Dewitt C. Leitch valued the inestimable services of the venerable Bishop in civilizing and educating the children of the red-skins, and, therefore, readily favored his request. Dennis Harrington was duly appointed teacher of the school in Garden Island. The new appointee and his protector sailed for Mackinac. From there they made their way to Beaver Island and lastly to Garden Island. Lo! who could picture the dismay of the Bishop the Indians refused to accept the teacher. Baraga returned to Beaver Island and located his teacher there.

On account of this disappointment, the Bishop was anxious to get away, the very surroundings became odious to him. He waited in vain all day for a boat. None came; neither going down nor up. "If a Chicago-going boat had come along I would have *malheuresement* taken it." So great was his disgust. As still no boat was in sight the Bishop hired a man, Goudreau, for twelve dollars to take him in a small sail-boat to Detour. It required two days to make the trip. Evenings they would not even land but take a short sleep in the boat anchored to the

shore. In Detour the Bishop spent the first night with John Stanard; being obliged to wait two days for a Sault going vessel, he accepted the invitation for the second night, of Mr. Church, Jr., a non-Catholic merchant. On June 12th, towards eight o'clock in the evening the Northern Light arrived in the Sault with the Bishop aboard.

and arrived at the conclusion that there was as much fault on one side as on the other. Therefore, he concluded to leave Father Duroc in charge of the congregation and gave him the promise, in writing, not to remove him at least for another year. Baraga also encountered another subject, Honoratus Bourion. This young student had been adopted for the diocese



REV. MATHIAS ORTH.

Baraga remained at home exactly twenty-four hours to attend to his letter writing. He sailed on the City of Cleveland directly for Marquette. Père Duroc's relations to his parishioners had not become more amicable; petty animosities continued to exist. The Bishop gave these frictions his personal investigation,

through the good offices of his uncle, and he had arrived from France on the 24th of May. The scholastic year being too far advanced he spent the three months, including the vacation, with his relative, previous to going to the Cincinnati seminary. In Negaunee Baraga purchased from Dr. McKenzie a house at the

saw mill for two hundred and eighty four dollars, with the intention of moving it on the lot where the church was built. The church lot was permitted to pass into his possession for the twenty-five dollars which he had paid the preceding summer.

From Marquette the Bishop extended his pastoral visitation to the Lake Superior missions. First he stopped off at Portage Lake, to see how the new church at Hancock was progressing. John Burns, the contractor, had not commenced the church in the fall as the Bishop desired, but only in the spring, and now was hustling the job to completion. When Baraga arrived the building was so far advanced that he could set the day for dedication. Meanwhile he went to Eagle Harbor, Cliff, Bayfield, La Pointe, Bad River, Ontonagon, Minnesota Mine and Maple Grove. In Rockland he consecrated the cemetery on Sunday July 21st. The same day he also adopted Frederick Eis, a student for the diocese. By way of Ontonagon he returned to Portage and gave confirmation in Houghton. At the Masses the dedication of the new church across the Portage was duly announced for the coming Sunday. There was a week's time ahead of it; Baraga embraced the opportunity to spend it in his first mission at L'Anse. He loved that place, the field of his first labors within the territory of his now diocese; he loved the people, for most of that generation he had christianized himself; he loved the pastor not less, his last ordained, who had proven himself worthy of all the paternal favors. Gratified by the healthy growth of the mission which he had started almost twenty years ago, he returned light-hearted to bless the new church of Han-

cock. Another happy day! Amidst a great concourse of people of all creeds and nationalities, surrounded by priests and clerics, he dedicated the edifice to the patroness, St. Anne, Sunday, the 4th of August. At the Pontifical Highmass he was assisted by Father Fox, Jacker, and Terhorst, and the clerics Flannigan and Sweeney.

The tour through the southern missions did not develop anything extraordinary. It proved to be more satisfactory than at the visit of a year ago. Baraga writes: "It is now three months since I made my last report to the Leopoldine Society. Since then many things pleasing to a Christian have occurred in this diocese. I visited the southern part of this diocese, where our most important Indian missions are located. The population keeps constantly growing. Especially has the mission in Cross Village increased rapidly, so that its church is much too small. We therefore resolved, the last time I was there, to enlarge it considerably. I encouraged the Indians to work at it themselves, in order not to be obliged to hire high-priced carpenters. The Indians of this mission, who were converted a long time ago, can work well. They build their own houses and make their own boats.

"In the neighboring village, Middle Village, they are also under the pleasing and consoling necessity of enlarging their church. The Indians belonging to this mission have shown themselves willing to do so. This coming winter they will make all necessary preparation for the work."² Father Thiele, of Mackinac,

² Letter to Leopoldine Society, Nov. 11, 1861. Verwyst.

expressed his great desire to be returned to Eagle Harbor; as his wishes fortunately coincided with those of the Bishop, he was allowed to take his old parish. From Eagle Harbor Father Andolshek came to the Sault with the intention of joining the Redemptorist Fathers. He left September, 17th. September 19th, the Bishop records in his journal, "Parasceve for the mission of St. Joseph, Indian Reserve." It was a Parasceve, and not only that day but ever since last spring when the Bishop had resolved to build the church. We have found much detailed account of other churches, but not since his elevation to the episcopate has the Bishop shown so much enthusiasm and taken personal interest in the construction of any church. This church is located on the east shore of Sugar Island, some twenty miles from the Sault. There was only a handful of Indians, but precisely on account of their isolation, the Bishop thought that they should have a small church where they could gather for their devotions in common, and where the missionary could occasionally say Mass for them. On the 20th of September Baraga went down to Payment—eight miles from the Sault—most likely in a small sail boat, and from there drove along the shore, over miserable roads, in pouring rain, to his idolized little church. He visited personally every hut, Christian or Pagan, and asked the latter whether or not they would be willing to accept Christianity. The result was most pleasing. The small church was thronged with Christians and heathens, eager to listen and to learn from the lips of their much beloved *Kitchi-Mekatewekwenaie*. The

scene awoke in the heart of the old Bishop memories of the past and with them the youthful, untiring zeal for the Indian. As the church was still bare and devoid of any ornament, upon his return to the Sault the Bishop set to work on a tabernacle, baptismal font, and a book stand; he framed for the altar a set of canon-cards, a set of stations and many other useful things. With his own hands he labored on this furniture, day after day, for three weeks. Transporting it with great care to the mission, he set each piece in its place. As the crowning act of his labors he dedicated the church on Sunday the 27th day of October, celebrated Mass, performed the stations of the Way of the Cross in the afternoon, and gave a long instruction in the evening. Another whole week he spent there preparing children and adults for their first holy communion. Thus Baraga celebrated his 8th anniversary of consecration among his Indians!

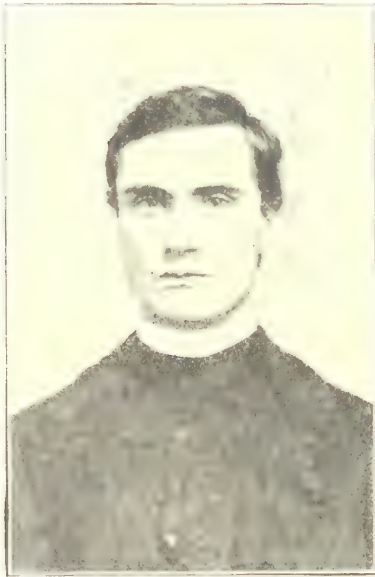
Father Van Paemel, the only priest at the Sault, on account of his ailments, had requested the Bishop to be relieved of his position in order to return again to his native Belgium, for the restoration of his health. The request was granted, and he left on the 7th of November, to the great regret of his Bishop. Another priest was not in sight, and alone, he could not afford to be over the long winter. He called his seminarian Honoratus Bourion from Cincinnati to prepare him for ordination. Young Bourion arrived October 30th, received minor orders November 15th, Subdeaconship, Sunday, November 17th, Diaconate on the 24th, and the Presbyterate during the first Mass, on Sunday the first of December. On the

second Sunday of Advent, the feast of the Immaculate Conception, he sang his first Mass. The Bishop preached in French.

We cannot forego the pleasure of recording here a droll story, which the late Father Bourion loved to tell. Upon his arrival in the Sault, the Bishop asked him whether he would be satisfied to eat from his episcopal table of the same fare he had for himself. One year's residence in the United States and the wild country through which he passed to arrive in the

tato-soup and bread, or something equivalent. He stood the ordeal one month, but then noticed that there was considerable room beneath his vest also for some meat. He mustered sufficient courage to request the Bishop to have a little meat, of any kind, inserted in the menu. "Did I not ask you in the beginning whether you are willing to eat with me, and you said 'yes'?" queried the Bishop. "Most assuredly I did, retorted Father Bourion, but I did not know that there would be roasted potatoes (coffee) for breakfast, cooked for dinner and warmed up for supper." "Well then, replied the Bishop, if you are not satisfied, you may have your meat but you will be obliged to have it cooked extra for yourself." Under December 4th we find in the Bishop's journal: "Pretty cold and much snow. Father Bourion got himself a quarter of beef, one hundred and thirty pounds. We will see how long it will last. He has also two geese." We divine that Caspar also was secretly happy over the insertion of beef into somebody's bill of fare, for "the whelps also eat of the crumbs that fall from the table of their masters." (Matt. 15:27.)

1862



REV. EDMUND WALSH, BORN IN FORT HOWARD, WIS.

Sault, had not effaced from his mind the French notion of a Bishop's life. Consequently, he most willingly consented to partake of whatever was good enough for a bishop. He was not aware that the venerable Ordinary had not tasted meat for nine years previous to their meeting, nor even after. In the morning it was a cup of coffee and bread; at noon bread and potato-soup, and in the evening po-

Bishop Baraga commenced this year with occasional excursions to Indian settlements. In January he visited Sailor's Encampment and other stray habitations along this route. He still had it in his mind that not all possible was being done for them. Particularly he had in view the settlements on St. Martin's Bay and another on Goulais Bay, Canada. The latter was christianized but only seldom visited by a passing-by missionary, and the former was inhabited by obdurate

heathens. The fact that they were known to resist all Christian persuasion, stimulated the Bishop's zeal all the more. Under great hardships he made his way thither. Even the promise of a chapel was no inducement to them. The chief openly declared that he would never embrace Christianity. The Goulais Bay Indians were rewarded for their docility with a promise of a new chapel. Upon his arrival at the Sault he made arrangements for the transportation of the necessary material, hired two carpenters, James Prior and Fabian Lendreville, who finished the small chapel in seventeen days. By the time the Bishop extricated himself from the surrounding Indian mission, it got to be mid-summer and highest time for his annual visitations. He delayed no longer. June 12th he went on the Traveller to Portage Lake. In a brief interview Father Jacker urged the ordination of Mr. Sweeney. In view of his short study the Bishop took the case under advisement, and continued his journey to Ontonagon and from thence to Minnesota Mine. Father Fox was out on mission and the Bishop held all usual services the following day, it being Trinity Sunday. In the afternoon Father Fox came home and the two walked to Maplegrove, where they remained over night at Flannigan's. As there was to be a first holy Communion at the Minnesota Mine, and at Ontonagon, the Bishop was persuaded to remain and give Confirmation at the same time. On Corpus Christi he confirmed in St. Patrick's church at Ontonagon a class of seventeen, and the following Sunday, second after Pentecost, a class of forty in St. Mary's church at Rockland. That same Sunday Mr. P.

M. Flannigan arrived from Montreal and he became another subject for ordination. It was agreed that the young candidate for Holy Orders would meet the bishop in Hancock, whither he would come after his visit to the Eagle Harbor mission. Thursday, June 26th, Baraga arrived in Hancock. The subject of James Sweeney's ordination was broached again, but with still no definite result. Upon these deliberations broke in Rev. Michael McLaughlin, from Chicago, with a request to be taken in to the diocese. On account of his thorough knowledge of French, the Bishop favorably considered his application and sent him on the outgoing steamer to the Sault. But this unexpected intermezzo did not accelerate the solution of the bishop's hesitation. On Sunday, his 65th birthday, at three o'clock in the afternoon, Baraga gave P. M. Flannigan the tonsure and the four minor orders. Failing to associate his client with Mr. Flannigan, Father Jacker redoubled his efforts and won out. After a brief visit to L'Anse for the purpose of inspecting the new house which Father Terhorst was building, the Bishop returned to St. Ann's and on Thursday, July 3rd, conferred upon James Sweeney, before mass, the tonsure and the four minor orders.

In the Sault Bishop Baraga found two friends awaiting him; the Jesuit Father Hannipaux, who for many years was stationed at Garden River and a check from Paris to the amount of fourteen hundred twenty-eight dollars. We will not presume to judge which he welcomed most. A short inspection tour was devoted to the Baie-de-Goulais church. The two French carpenters had done so

excellent a job on the small structure that it pleased the Bishop exceedingly. He at once formed the plan to take them down to Alpena and have them put up the new church there. Before he would enter upon this venture, however, he thought it advisable to investigate how far the collections, instituted a year ago, had advanced. By way of Mackinac he reached Duncan where Father Murry was accidentally found instructing a class of children for first holy Communion. In St. Mary's, Sheboygan, Baraga confirmed this class, on Sunday, July 27th. To obtain a better opportunity for a boat to Thunderbay, the Bishop returned to Mackinac. But this time his plans miscarried. He found a boat for Port Huron instead, but after lounging around the town he learned that there was no vessel available for Alpena, and he journeyed to Detroit. No good came out of this long trip, except that Bishop Lefevere paid him the annual stipend of two hundred dollars for the sustenance of missionaries whom Baraga maintained in Lower-Michigan territory.

On the sixth of August the Bishop arrived again in Mackinac. He visited all his lower point missions in an Indian sail-boat he also paid a friendly visit to Père Piret at St. Ignace and returned to the Sault on the *slow* steamer Backus. In the mails was a friendly greeting from the Leopoldine Society in the shape of a draft of four hundred and thirty-seven dollars. Another surprise was in store for him! Father Gaes, whom he had expected over two years, had arrived from Munich and on the 5th of September was sent to Mackinac to take charge of that parish.

Through a long correspondence Father Fox of the Minnesota Mine, had induced the Ursuline nuns to open an Academy in his now flourishing parish. As it were to condone for the abandoned unprofitable field at Sault Sainte Marie, they accepted the proposition. They arrived in the Sault on the 14th of September, on the Illinois, and left with the same boat for their destination. On the same day, to the great surprise of the Bishop, the two clerics, Flannigan and Sweeney, arrived, who had been sent to Milwaukee to complete their theology. The Civil War had robbed most of the institutions of their higher students; those who had not been already drafted into the army were afraid to return to their benches on account of the enforced conscription, thus many a hall of learning remained closed.

The Seminary of St. Francis was not an exception. The theology course was suspended, and the two students returned home. The Bishop was much perplexed what to do with them. The conditions were about the same all over the States. He either had to send them to Canada or ordain them. He chose the latter, and the following morning, Monday, September 15th, he conferred sub-deaconship, and on the 16th deaconship upon Mr. Flannigan, while he still hesitated about Mr. Sweeney who was not as well advanced. But finally he decided to ordain both. On the 17th he gave to Mr. Sweeney sub-deaconate and on 18th deaconate. He was ordained priest on the 19th and immediately sent to Hancock. P. M. Flannigan, who wished to be raised to priesthood in his parish church at the Minnesota Mine, also left for home on the day of his elevation to the deaconate.

As difficult as it was to build churches it was more difficult to provide them with pastors. The people usually expected a priest as soon as they had completed a church of their own. It was this urgent need of priests that compelled the Bishop often to shorten the customary curriculum of his own students and frequently to receive into the diocese strange priests. With the establishment of the new Academy at Ontonagon it became of necessity that the place should have its own resident pastor, as Father Fox had two other places to attend, besides his very populous parish at the Minnesota Mine. Towards the end of September Father Konen was accepted and sent to Ontonagon. He remained there, however, only till November, when he was called to Eagle Harbor to fill the vacancy created by the leaving of Father Thiele who, at his own request, received the exeat and left the diocese on the 19th of October.

During September and October, Bishop Baraga visited his Indian missions in the neighborhood of the Sault, particularly those where new churches had been recently erected. He was still busy equipping the Baie de Goulais church, and was personally making the tabernacle, stations, and such other things similar to those furnished for St. Joseph's church on Sugar Island. He also purchased a steel-bell and dedicated the church to the honor of the Blessed Virgin of Seven Dolors, on the feast itself, September 28th.

Caspar Schulte proved to be a faithful servant. Among the continual changes of new and old priests, who were going and coming, it delighted the old Bishop to see his valet immutably the same.

More, to confirm him in his perseverance than to bestow upon him any distinct clerical mark, the Bishop decided to enroll him among the clerics by giving him tonsure and two of the minor orders. After a due retreat of three days Caspar received, on the 21st of October, tonsure, the order of ostiariate and that of acolyte. Grateful for this distinction, Caspar, of his



REV. WILLIAM DWYER, AT PRESENT CHAPLAIN
OF ST. JOSEPH'S HOSPITAL, TACOMA,
WASHINGTON.

own impulses, on Sunday, October 26th, emitted into the hands of his Bishop the perpetual vow of celibacy.

The ninth anniversary of consecration Bishop Baraga spent at the mission of St. Joseph. He had in his mind again to visit the Goulais mission, but upon his return to the Sault found it imperative to go to Ontonagon. This turn of things

stated well enough also another purpose, that of Flannigan's ordination. He took the Northern Light, on November 4th, but this voyage proved to be a long and tedious one. Floating ice and bad weather delayed them at White-fish Point, thirty-six hours. They arrived in Hancock on the 7th at 4 p. m. On the boat he had already experienced a weakness which compelled him to discontinue the journey at this port. Father Jacker received him cordially and cared for him most devotedly. He used his influence and persuasive power for a discontinuance of the journey, urging the enfeebled Bishop to remain at St. Ann's till he should have recovered his strength. This marked solicitude was agreeable enough to Baraga, but duty forbade inactivity just at this juncture.

The season was far advanced towards the winter; *all* the boats were up and in less than a week's time they would be bidding their farewell along the ports of Lake Superior. On Sunday, November 9, the Iron City, on her last trip down, brought Rev. P. M. Flannigan to Hancock. He was a deacon and came down with the intention of returning to the seminary. Father Jacker suggested his immediate ordination, but the Bishop little favored the proposition, while Rev. Flannigan himself strenuously opposed it. In course of the evening the Bishop allowed himself to be persuaded that the scarcity of priests would not only allow but even demand the shortening of the student's course, particularly in this instance where the subject had already had a good course. Not being able to resist the persistence of Father Jacker, and respecting the wish of the Bishop, Rev. Flannigan consented to

his ordination but reminded the Bishop of the promise he had made to his mother to ordain him in the parish church of Rockland. To this the Bishop agreed. On the morning of October 10th after celebrating Mass early, the Bishop started afoot from Hancock for the Minnesota Mine. Accompanied by Father Jacker and P. M. Flannigan he ferried across the Portage to the Houghton side and briskly struck the Ontonagon road. For a while they all marched well; the muddy road and the six-mile hill had done their work; Baraga's weakness returned. All day long, supported on one side by Father Jacker and on the other by Flannigan, he wearied along over the hills and dales of the primeval forest. Exhausted, the trio arrived at the half-way house at ten o'clock at night. From this point the country being more level, the walking was much better: they reached Maple Grove, Flannigan's home, at five o'clock next day. The following morning after celebrating Mass, the last seven of the forty miles were made with as much leisure as possible. Minnesota Mine was reached at eleven o'clock. The happy completion of the journey could not but imbue the venerable Bishop with new strength. After a few hours' rest he drove unaccompanied to Ontonagon and stayed over night in the house of Mr. Schick, and during the following two days he accepted the hospitality of the Sisters in the Academy.

That our readers might not wonder why the Bishop did not remain as the guest of Father Fox, we must add, in explanation, that the rectory was so small and contained but one bed and that on this occasion there were four persons having legal claim to it.

The ordination of P. M. Flannigan was set for Sunday, November 16th. On Saturday, previous, Baraga returned to the Minnesota Mine. This night the Bishop's presence precluded all contests for the only bedstead. Father Jacker, as the next guest in honor, took possession of an old lounge, Father Fox settled for the night on the bare floor, unfortunately selecting the door leading to the episcopal bedroom for a pillow and was early in the morning, at three o'clock, when the Bishop opened his door, unceremoniously disturbed in his slumbers. The neo-ordinandus lodged at the neighbors and the student Frederick Eis, the present bishop at Marquette, did not sleep at all, or if he did, he stole his sleep under the trees in the grave-yard. But we reckon and are willing to believe that he did not sleep that night, for at nine o'clock Saturday night there was not a piece of meat nor a morsel of bread in the house, and yet both had to be provided for the feast. Father Fox owned a four-month-old calf which he had received from somebody as contribution. To provide a feast for his guests on the occasion, he ordered the student Eis and another boy from the location to kill the calf. The execution took place under the tree in front of the rectory. By the time the good Bishop got up the flayed carcass of the calf was cooling in the November breeze of a Lake Superior wind. Not knowing of the student's night-toil, the Bishop chartered his services for the necessary preparations in the church. First the throne was erected and curtained with cheese-cloth. To improvise a chair an old bench was sawed in two and one half placed on the throne and the other half used for a

faldistorium. Nails, hammer, and pins as well as the cheese-cloth were provided from the Bishop's carpet-bag. With the break of day everything was ready for ordination in church and pantry, only the latter still lacked the bread, which article Father Fox supplied by begging two loaves from the neighbors. At ten o'clock Baraga celebrated Pontifical High-Mass and raised P. M. Flannigan to the priesthood. It was the first ordination outside of the Cathedral in the diocese and justly much importance, as well as



CHURCH OF STS. PETER AND PAUL, GREENLAND,
MICHIGAN.

solemnity, was attached to the occasion which drew masses of people from the Ontonagon valley. Nor would the Bishop countenance that even the cooks should be prevented, by preparing the dinner, from witnessing the ordination; he was content to wait after the ceremonies in the church, until some young ladies prepared the festival spread.

There was but one boat still up the lake; not to miss this last opportunity, Baraga departed from the Minnesota

Mine on the day of ordination. The Sisters at Ontonagon most tenderly cared for him during his day and a half wait for the boat. On the 17th, at seven in the morning the Mineral Rock made her last call in the port. The worn form of the venerable Bishop moved Captain McKay's heart and he tendered him his own cabin for the voyage which he knew would be unusually prolonged on account of the much freight loading. On the 27th of November, at nine o'clock in the morning they put into dock at the Sault.

At home most depressing facts confronted him. Father McLaughlin was being accused of too great a love for intoxicants. Rather than to face any possible scandal, the Bishop would risk the probability of being left alone all winter, and sent the priest away. Baraga now keenly regretted having permitted Father Bourion to take up the mission at Negaunee, and was on the point of recalling him, but the thought that many people of that prosperous iron mining district would be without religious services, decided him to shoulder the burden of the Sault parish for the ensuing winter. To make this outlook more dreary even, the faithful Caspar showed signs of discontentment and threatened to leave. Father Gaes, of the Mackinac Island mission, also had left for Minnesota. Amidst these distressing occurrences of his episcopate, Baraga again took up the ordinary duties of a priest during the winter season. On week days he would attend to numerous Indian missions, and on Sunday say two Masses at home, preach two and three sermons, and often in as many languages, and perform the incidental duties of a pastor.

1863.

The new year of 1863 found Bishop Baraga occupied with pastoral and missionary duties. He found it burdensome to the extreme to be without a priest. Caspar's malicious sickness had deprived him even of the help he was wont to give. Thus all kind of work had to be done by the Bishop himself from the kindling of his own fires to the sacred functions and sick calls which often took him to far-off places. "This is most burdensome for me in my old years. The other day I had a sick call twenty miles away. An Indian girl became dangerously ill, and her good mother was much alarmed lest her daughter should die without receiving the holy sacraments. She sent for me and I went there on a bitter cold day. There are many villages ten, twelve and fifteen miles distant which I must often visit. But above all the thought depresses me that there is no end of these troubles in sight, for I do not know when I shall get a priest for the Sault. Each one of my fifteen priests is so necessary in his own place that I cannot with good conscience, take him away. I must therefore hold out till kind Providence sends me a good and suitable priest."³ Providence was rather slow sending relief. The day after the above letter was written, happened to be Holy Thursday and the old Bishop was obliged to consecrate the oils without any assistance. He had indeed made application to other bishops, but most of them were as helpless as himself. Pleading for the loan of a priest he winds up his letter to Bishop Lefevere with this tearful sentence: "Could not your Lordship let me have one of your priests at

³ Letter April 2, 1863. Dr. Voncina.

least for one year?"⁴ These and the like appeals to his fellow-bishops brought no relief. Spring had opened up navigation and June, though very cold, had stirred everything to activity, only Baraga was still held down by his hibernal routine of work. There were his missions awaiting the annual visitation. Relief must come! Entrusting the parish to Father Kohler the Bishop embarked, June 10th, on the Planet, for Detroit, firmly determined not to return till he shall have found a solution to the disagreeable dilemma which had enslaved

conditional arrangements with Revs. August Durst and Peter André, both of whom, upon visiting the country and seeing its conditions, refused to stay. Thus this resolute trip to Detroit bore but little fruit, and left the Bishop in as helpless a condition as before. Still a remedy had to be found, and found at once because the season was advancing fast and the annual visits of the diocese had to be made. In this need he turned to his old friends the Jesuits. Father J. Blettner, S. J., relieved him in the Sault during the summer months, while Baraga went about his business. He first gave his attention to the printing, or rather reprinting of an Indian prayer-book and for this purpose had travelled to Cincinnati. There things looked very much warlike and desolate, cannons and soldiers being everywhere. He did not tarry in Cincinnati longer than necessary, and with a feeling of longing returned to his distant, quiet diocese where war was fought only in the newspapers.

From Cincinnati he had written to the Leopoldine Society, among others. "In my diocese everything continues in its usual, quiet way. Churches and congregations keep on increasing, but unfortunately the number of my priests increases but slowly. We suffer much from the want of priests. Unless a priest has a little of the missionary spirit, he will not like to go so far north; such priests prefer to remain in the more civilized states. But the few that are in my diocese, fifteen in number, are, thanks be to God, good priests, faithful and zealous laborers in the vineyard of the Lord, and each of them has several stations to attend. Five of them are Indian missionaries and



THE OLD FLANNIGAN HOME-STEAD AT GREENLAND, WHERE BISHOP BARAGA OFTEN ENJOYED THE HOSPITALITY OF THAT FAMILY.

him the last nine months. What he could not obtain by pen and ink he hoped to effect by his live word of mouth. However, such subjects as he sought were not superabundant in Detroit either. From the Indian agent he obtained the appointment for Mr. Donovan as teacher in L'Anse; adopted Michael Heuss, a student for his diocese, but could make only

⁴ Letter Jan. 17, 1863, In the archives of Notre Dame University.

preach twice every Sunday in the Indian language, once in the morning and once in the afternoon. Poor Indian missionaries! It requires much patience and heroic self-sacrifice to spend one's life with the poor, simple, and naughty Indians. May God reward them forever!"⁵ This spirit of self-sacrifice is not given to everybody; no wonder, therefore, that the Bishop was unable to people his diocese with priests as fast as he desired. The missionary life offered no temporal emoluments of any kind as it barely gave a meager living. Two hundred dollars, ill named salary, was the earthly premium placed upon the talents, education, physical and spiritual accomplishments. Placed into the wilds of Lake Superior one was more liable to corrode than to advance in them. With these disadvantages in view, men who did not possess sufficient self-reliance, kept aloof from these uncivilized regions. Still God did not suffer this so much arable vineyard to remain untilled. In course of the summer (1863) another candidate was presented to Baraga for ordination, and on the 30th of August, John B. Broun was raised to the dignity of priesthood.

One would naturally imagine that Baraga would have looked upon his new priest as a solution of his solitary confinement in the Sault. But here shines forth most brilliantly the unselfishness of Baraga! He kept Father Broun in the Sault only till he had made his canonical visitation of missions. On his tour he found that in the Keweenaw county the population was so large, there being over fifteen hundred families scattered among the various mining con-

cerns, that one priest could no longer attend to their spiritual wants. He, therefore, decided that the work should be divided at least between two priests. Accordingly, on the 12th of September, Father Broun appeared in Eagle Harbor as the new pastor and Father Flannigan was shifted to the Cliff Mine, while the poor old Bishop still remained pastor and curate at the Sault. A certain Father D. D. Ryan was with the bishop the first three weeks in October.

Bishop Baraga kept a journal during ten years. Day after day he made the entry of his movements and whereabouts. While he did not keep a formal diary, yet without these daily jottings of events we would know but little of his life as a bishop, and many a humorous morsel of diocesan history would have remained entombed in the past of time. We reproduce the last entry verbatim and litteratim: "July 16. Expectatio Steamboati. Sehr kuehl, imo kalt! Ich machte diesen Morgen Feuer im Ofen, in spite of July!"⁶

We would not be true to the thread of our narrative, if we did not record a slight disturbance in the quiet life of the teaching force in the diocese. Montferrand had been teaching school in L'Anse for years; his impaired health necessitated a change. As we have mentioned Baraga obtained the appointment of M. Donovan in his place. L'Anse being a government school, no relaxation of duty could be tolerated, hence the exchange. But Baraga got the worst end of the bargain. Montferrand was not able to complete the

⁵ Letter August 4, 1863. Leop. Berichte.

⁶ Awaiting a boat. Very cool, yes even cold. I made fire this morning, in spite of July.)

school year and gave up his place to the student Heuss.

On July 7th John Vertin arrived and made application to the diocese. He was received and ordered to enter the St. Francis Seminary in the fall.

The following letter will explain itself. It was written to Bishop Lefevere, December 26th, 1863, and is in the archives of Notre Dame University, Indiana. "As long as the boats were running, I always hoped that the priest for whom I wrote to the Very Rev. Rector De Neve, by the good advice of the Rev. Father Vandrielsche, would come to me, but now I see that he does not come.—Whosoever dissuaded him from coming to this diocese, will share with me the responsibility of a premature ordination.—I must have priests in certain places. This diocese of Upper Michigan is not like other dioceses where the parishes are near together and easy of communication in summer and winter. When there is a vacancy in one parish, within a few miles there is another one from whence the priest can be called in case of extreme necessity. But here in some places the priests are hundreds of miles distant from each other, and communication is difficult or oftentimes impossible, especially in winter. I must have priests; and as I am prevented from having learned priests from the old country, I must ordain my own ill-prepared students. I have here a student who is a good man, but he is not sufficiently prepared as yet. I am compelled to ordain him next summer; and those who dissuade priests from coming to me, may fairly divide the blame amongst them."

1864.

The winter of 1863 & Bishop Baraga was again alone in the Sault despite all efforts to obtain help, with the exception of some occasional visits by the Jesuit missionaries, who happened to stop there on their way either going or coming. Fathers Richard Baxter and August Kohler were the most frequent visitors. But the year was notable in the history of the



CAPTAIN JAMES FLANNIGAN.

diocese. Early in July Rev. H. L. Thiele returned to the diocese and was at once located in the Sault while the Bishop went on his annual touring. Lumbering interests had drawn a good sized population around the Little Bay de Noque, the present Escanaba, who were also clamoring for a priest. Father Duroc was sent to them in the beginning of September and Father Thiele succeeded him in Mar-

quette and he in turn was supplanted in the Sault by the newly ordained Rev. Aloysius Maria Kopleter, who stayed there only a few weeks and was transferred to Houghton in September and died there January 24, 1865. Such continual changes, the great scarcity of priests, and most likely not a little, the being alone during two consecutive winters, impelled the good Bishop to induce the Jesuit Fathers to come back to the Sault. Father Menet arrived in September and took up the work which he had dropped some three years before. In the Ontonagon County the population was also fast increasing, so much so, that with the added care of the Ursuline Academy Father Fox could no longer satisfy the demands of his missions. In May Father Flannigan was sent as assistant to him. And upon the removal of Father Flannigan from the Cliff Mine, Father Broun assumed the pastorate of the entire Keweenaw County.

His own travels Bishop Baraga summarized in the following two letters to the Leopoldine Society.

"Since my last report many things have happened in these unhappy States. Our most destructive Civil War continues raging more violently than ever. Our president does not want to hear of any proposals of peace and has lately ordered a conscription of half a million soldiers. The whole country suffers in consequence; everything is twice and three times as dear as formerly and the country is being deprived of its most active and useful citizens. Our missionaries suffer very much as a matter of course. Every where they complain that many members of their congregations are being taken

away, others flee to Canada for fear that they will be compelled to serve in the war.

"This year a Provincial Council was to have been held at Cincinnati, but on account of the war disturbances the Archbishop of Cincinnati did not consider it advisable to have it this year. I went as far as Detroit to attend the Council, when I was informed that there would be none this year.

"My first missionary visit this year I made to a new country town with quite a number of Catholics. I spent six days in this place and said holy Mass on Sunday in a large school house. It was the first Mass ever said in this place and the people assisted with much devotion. After Mass I preached, and among other things touched upon the necessity of having a church and for this purpose called a meeting. I bought a lot in the middle of the growing village for one hundred and fifty dollars and opened a subscription list for the new church. I subscribed one hundred dollars as my contribution, after which some subscribed ten, others twenty, forty and fifty dollars. Even the Protestant population contributed liberally, and now a nice church will be built, which with God's assistance, will be completed next year.

"From Alpena I went to Beaver Island, in Lake Michigan, on a small steamer, where I had established a mission thirty-two years before. There the zealous missionary Father Murray is stationed, and with great labor and much exertion has built quite a large church and house. He has accomplished much good, principally in combating the vice of intemperance among his people. For this purpose he established a temperance so-

ciety, which many have joined. The Sunday I spent on Beaver Island, I confirmed sixty persons and gave Holy Communion to one hundred and ten. Amongst the confirmed were some old people who heretofore had had no opportunity to receive the Holy Sacrament of Confirmation. The first chance I had, I left the island and returned home. I stayed there but a short time, as I still had much traveling to do in this extensive and dismal diocese.

"I visited La Pointe, where I founded a mission thirty years ago in which Rev. John Chebul labors with undaunted, praiseworthy zeal. He has several missions to attend, the principal place being Bayfield, where the missionary generally resides. He has four churches to look after which are far distant from one another. I spent ten days in his mission and confirmed fifty-three persons, mostly Indians and half-breeds.

"From Bayfield I went to Ontonagon, where we have an Ursuline Convent, the only one in this poor diocese. It is in a flourishing condition, has fifteen Sisters and novices and about thirty boarding scholars; they have also a day school for outside pupils. Rev. Martin Fox, a German priest, is the confessor and director of this convent, whose active and prudent directorship gives assurance that the convent will be kept in good order. In addition to this convent and church at Ontonagon, Rev. Father Fox has three other churches to attend, far distant from one another. At present an assistant has been given him who relieves him considerably in the care of his extensive mission. I confirmed forty-two persons at Ontonagon this year. On the Sunday which I spent

there I had a real missionary joy. There still are in the neighborhood some pagan Indians. As soon as they heard that I had arrived, some of them came to me and asked for Holy Baptism. I commenced at once to instruct them, on Sunday I baptized nine of them, mostly adults, for which I returned heartfelt thanks to God, for it is a long time since I baptized so many.

"I received much consolation and joy at Marquette, where Rev. Henry L. Thiele is now stationed. The church at



ST. PATRICK'S CHURCH, ONTONAGON.

that place is altogether too small to accommodate the congregation. To have a larger church, had long been the wish of the people, but the former priest being advanced in years, lacked the necessary energy and determination for the undertaking. But since Rev. Thiele who has built many churches, arrived there, everything is rapidly advancing and in a short time a beautiful, substantial and large church will be erected there to the great joy of the faithful who liberally contrib-

uted to the building of this church; one member giving six hundred dollars."⁷

The Bishop continues:

"I have just returned from a two months' visitation amongst the Indian missions. First I visited the mission of Cross Village, where I was very much pleased at the good progress this mission has made since my last visit. As the church was too small, the Indians determined to build an addition and fit it up. What they had resolved to do, they really did. They executed the work so skillfully and durably that no white carpenter could have done it better. It is true the zealous missionary, Rev. Louis Sifferat, helped them considerably in their work. In order to animate the Indians who are naturally slothful, he himself put hands to the work and labored assiduously at enlarging their church. I remained until the following Sunday, on which I preached twice to the Indians and gave Confirmation.

"From there I went to Middle Village, another Indian mission, which is attended from Cross Village. There also the mission church is too small. Preparations are being made to build a larger one. I hope the work will soon be started. It is a pleasure to see how the Indian missions are growing, whereas the pagan Indians in the woods, who will not hear about conversion, are remarkably decreasing in numbers. I have often heard from my Indian guides on my former missionary journeys, when passing by the places: 'Here was once a large Indian village; now, not a single Indian lives here, or only a couple of families, who eke

out a miserable existence.' On the other hand the Indians in the mission-stations increase more and more, live happy and are satisfied.

"From Middle Village I went to the mission of Arbre Croche which was my first Indian mission. Thirty-four years ago I began my missionary life there, which I have ever since continued, for I always considered myself a missionary. The Indians of this mission, especially the aged, are always happy to see their former missionary in their midst, and I myself always feel very happy when I remember the many consolations I had in this mission, for then conversions were still very frequent and numerous. Whole families became converted and were baptized together, father, mother, and all their children. The missionary stationed at this mission, Rev. Seraphin Zorn, is so zealous and active, that I admonished him to moderate his zeal a little, because he is in danger of prematurely sacrificing his health and precious life. He preaches every morning after Mass, and often makes long journeys to visit and instruct the Indians that live at a distance. I conferred the Holy Sacrament of Confirmation and preached to the Indians who likewise feel happy when hearing their old missionary preach.

"From there I went to Grand Traverse, the mission of the aged missionary, Rev. Ignatius Mrak. He has been laboring among the Indians for a long time and his ministerial labors are very hard, for besides Grand Traverse, he has ten other smaller missions which he visits from time to time, and is obliged to preach in four different languages, Indian, English, French and German. To

⁷ Letter, September 18, 1864. *Annals*, Translat. Verwyst.

some of these stations he has to go on foot, and carry all things necessary for holding divine services; to others he goes on horse back or in a boat. I went with him to some of these missions to administer Confirmation, but was often obliged to dismount from my horse and go on foot because I was afraid that the horse might fall down and injure me as the roads were unusually bad. I spent two weeks with this excellent missionary and gave Confirmation at different stations on Sundays. I went with him to Carp River, where the good people had built a small church, which I blessed to the joy of that Christian congregation. In like manner I blessed the spacious grave-yard which the good people had fenced in. I would have fulfilled their earnest wish of having a resident priest, but unfortunately I am in want of priests. The Catholics of my diocese are increasing in numbers, but seldom do priests offer themselves to come to this distant diocese.

"From Carp River my way led me to Mackinac. This mission is very old. Jesuit Fathers labored here over two hundred years ago. At present it is without

a priest, but the missionary at Point St. Ignace, Rev. Andrew Piret, comes here every Sunday. I confirmed one hundred and twenty-three persons in these two missions, partly children partly adults. From Mackinac I set out for home, where I arrived on the 26th of November.

"Notwithstanding my advanced age, I always feel very well, thanks be to God. I hope to serve the Lord in these missions for a long time. I am very well satisfied with my priests. They serve God zealously and uprightly, and they willingly bear privations and hardships. I assist them as much as possible and I thank the Rev. Directors of the Leopoldine Society for the charitable help they annually give me. In regard to pecuniary matters I depend upon Europe; whatever I have, I received from there. My diocese has no income, not a farthing!"⁸

The threatened ordination did not take place, the good old Bishop reconciling himself with the inevitable.

⁸Letter November 29, 1864. *Annalen*, Translat. Verwyst.

Chapter VII.

Bishop Baraga transfers his See to Marquette. —The diocese receives the title of Sault Saint Marie and Marquette. —Baraga attends the Plenary Council at Baltimore. —Is stricken with apoplexy. —His long sickness. —His death. —The fifteenth anniversary of his consecration.

Various mining enterprises had attracted multitudes of people to Lake Superior regions, and in particular the prosperous copper mines of Keweenaw, Houghton, and Ontonagon counties. Keeping pace with the development of this section of the Upper Peninsula, the diocese had also prospered. Here the population had increased with wonderful rapidity; there were more churches and many more priests within a radius of forty miles in the Copper Country, than within a hundred miles of the Sault. Five months out of a year the episcopal city was inaccessible except on snow-shoes. Missionaries found it therefore difficult to communicate with their Bishop and hence the idea, that he should transfer his See to a more central place was as logical as it was general. Father Jacker especially became the champion of the agitation. He broached the subject to the Bishop and found him more agreeable than he had expected; evidently he had given it some deliberation himself. A correspondence followed. On February 23, 1865, Baraga wrote to Father Jacker:

“I wrote to you lately that I would speak to you regarding the removal of my episcopal See. But I can tell you now very briefly my opinion in the matter.

“You say that my See in the Sault is out of the centre of the diocese. But that is not correct. You are thinking only of my Northwestern missions at Lake Superior; but I have almost as many missions, though not so populous, in the southern part of my diocese at Lake Michigan: Alpena (where a large church is now being built), Point St. Ignace, Mackinac, Beaver Harbor, Cross Village, Little Traverse, and Grand Traverse, with five or six missions. All these would complain and feel hurt were I to remove my episcopal See to Lake Superior. An old Latin proverb says:

“Si in qua sede sedes,
Et tibi commoda sit ista sedes,
In ista sede sede,
Neque ab ea recede.

“We shall therefore continue sitting on our old seat until death takes us off from it.

"Your innermost loving Father in Christ,

"✠FREDERIC."¹

Father Jacker had firmly set it in his mind that Hancock would prove the fittest place for the new episcopal residence, and had substantiated his argument to that effect. But the Bishop did not lose sight of the future possible development of his diocesan territory. Escanaba had just sprung into existence, and west of it there were vast tracts of undeveloped

land which had not yet received the next consideration. The choice lay between the two. According to the indications there was more future for the former, on account of her mines, than for the latter. Marquette situated on the lake had more means of communication than Negaunee, besides it had a new church fit to be a Cathedral. During the long residence in the Sault, Baraga had accustomed himself to the beautiful view upon the lake and now Marquette easily won out in his preferment. This he com-



THE NORTH VIEW OF THE RUINS OF ST. FRANCIS CHURCH, NORWICH, ONTONAGON COUNTY, DEDICATED AUGUST 24, 1856.

country. Should any missions ever be located within that area they would be more out of reach from Hancock than from the Sault. This much was clear to the Bishop, and he at once dismissed the thought of moving to Hancock. At the same time it was equally plain to his mind that in order to be accessible to his priests he had to locate somewhere out of the Sault. But where? Negaunee or Marquette being the most central points re-

¹ Verwyst, Life of Baraga, p. 356.

communicated to Father Jacker in the following letter of October 26, 1865.

"Your esteemed letter of the 17th inst. unfortunately did not come to hand until today. Dear Fr. Jacker, your St. Scholastica remedy has worked wonderfully! All of a sudden it came before the eyes of my mind that I am bound in conscience to remove the episcopal See to Lake Superior. I choose Marquette, first because of the name; *Marquettensis* is more proper than *Hancockensis*. Hancock was

a heretic or perhaps an infidel: Père Marquette was a saintly missionary 'cujus memoria in benedictione est.' Secondly, Marquette is a pleasant, quiet and central place, with many means of communication. My God, what is this? I can scarcely write any more; my right hand is lamed. Oh, do use the St. Scholastica Remedy for my right hand; otherwise I will soon be unable to write."² To obtain the required permission for this transfer, Bishop Baraga wrote to the Archbishop of Cincinnati and to Rome exposing the exact position of his diocese. From Rome he received the following papal decree.

"Our most Holy Father, Pius IX, by divine Providence Pope, having referred to him by the undersigned Cardinal-Prefect of the Propaganda Fide, after mature deliberation, the question, submitted by the bishop of Sault Ste. Marie in the United States of America, concerning the congruity and utility of transferring his See from Sault Ste. Marie, which lies on the extreme border of his diocese and is proportionately a small town, decreasing annually and most difficult of access in winter time, to the city of Marquette, which is centrally located, a larger town and growing from year to year, easy of communication by rail and other public ways; having also taken notice of the commending letters of his Metropolitan, the Most Reverend Archbishop of Cincinnati, has allowed the proposed transfer and approved of by his Apostolic authority in an audience given on the 23d day of October 1865. He commands, however, that with the new title assumed, the old one of Sault Ste. Marie be retained

and has ordered this decree instead of a Brief to be issued.

Given in Rome from the offices of the Propoganda Fide, day and year as above. Gratis and without tax whatsoever.

AL. CARDINAL BARNABO,

*Prefect.*³

Announcing the papal decision, Baraga writes to Father Jacker under date of December 11, 1865:

"REV. FR. JACKER: The answer from Rome has arrived. The Holy Father allows me to remove my episcopal See to Marquette (not to Hancock), but I am to retain the former title, '*Marianopolitanus*,' besides the new one '*Marquettensis*.' Very strange. Such an answer I had not expected. I shall therefore remove to Marquette, but I will never use the two titles, except when writing to Rome. On all other occasions I will always write: Bishop of Upper Michigan."⁴

To the Leopoldine Society Baraga wrote his last letter from the Sault March

SS. AN. DNI. NOST. PIUS DIVINA PROVIDENTIA P. P. IX. APOSTOLICE SEDIS C. C. P. GREGORIO S. ILLI PROPAGANDA FIDE CARD. PRAEF. FORTI MANU PERPETUO QUAE PER EPISCOPUM MARIANOPOLITANUM V. S. S. SAC. ALBERTI IN STATU FEDERATIS AMERICAE EXPONEBANTUR DE CONGRUENTIA ET UTILITATE TRANSFERENDI SEDEM SUAM DE OPPIDO SAULT SAULT MARIE QUAE JACET IN EXTREMITATE DIOECESOS ET IN PROPORTIONE PARVUM EST OPPIDUM, QUOTIDIANIS DECRESCENS, DIFFICILIMUQUE ACCESSUS TEMPORE HIBERNICO, AD URBEM MARQUETTE QUAE JACET IN CENTRO JAM VERE MAJOR EST ET QUOTIDIANIS CRESCIT, FACILISSIMUQUE COMMUNICATIONIS, OB VIAS FERREAS ALIASQUE VIAS PUBLICAS; VISUQUE ANNUENTIA R. P. D. ARCHIEPISCOPI CINCINNATENSIS EJUS METROPOLITANI QUI PETITIONEM COMMENDAVIT; PROPOSITAM TRANSFERENTIAM PROBAVIT, ATQUE APOSTOLICA SUA AUCTORITATE FIRMAVIT EX AUDIENTIA DIEI 23. OCTOBRI 1865. VOLUIT TAMEN UT NOVO TITULO ASSUMENDO VETUS MARIANOPOLITANUS ADDATUR, AC PRAESENS DECRETUM LOCO BREVIS EXPEDIRI MANDAVIT. DATUM ROMAE EX AEDIBUS D. S. CONGNIS DIE ET ANNO SUPRADICTO. GRATIS ABSQUE ulla omnino solutione quavis titulo.

AL. CARD. BARNABO, PRAEF.

Archives Marquette.

⁴ Verwyst, p. 358.

² Verwyst, p. 357.

24, 1866, and announced the transfer of his See to Marquette.

"This time I have to inform the Leopoldine Society of an affair very important—at least to us here—namely, the transferring of my episcopal See from Sault Ste. Marie to Marquette, Lake Superior. For several years my missionaries on Lake Superior asked me to come and live nearer to them but I kept on postponing it. Finally, last fall I resolved to fulfil their wish, and petitioned

there is no communication possible except by traveling on snow-shoes. Navigation is impossible on account of the ice, and roads there are none here for horses. The letters we write during winter have to be carried by mail carriers, who are obliged to travel on snow-shoes hundreds of miles through dreary forests before they come to a station from where they make use of a horse. When I write in winter to a missionary on Lake Superior I cannot expect an answer in less than two months.



THE SOUTHWEST VIEW OF THE RUINS OF ST. FRANCIS CHURCH AT NORWICH.

the Holy See for permission to do so, which request was granted without any difficulty. So, in the month of May, as soon as navigation opens, I shall remove to Marquette.

"The reason of this removal is the greater facility of communicating with my missionaries. This place, Sault Ste. Marie, is an out-of-the-way place, with which during five months—from the end of November till the beginning of May—

It takes one month for the letter to get to the missionary, and another month for the answer to come to me. And this condition will hardly ever change. They will never build wagon roads here on account of the horrible desolation and poorness of the land and on account of the great distance from settled places.

"It is quite different now on Lake Superior. I say now, for ten or twelve years ago the Lake Superior country was

as yet but little settled. Public roads have been built everywhere, on which a person can travel and ride in winter as well as in summer. There are railroads there in operation, and others are being constructed. Hence, I remove my episcopal See from this lonesome Sault Ste. Marie to Marquette, which is far more favored. I, therefore, request the Reverend Directors of the Leopoldine Society to direct, hereafter, their letters to me to Marquette, Lake Superior, Michigan.

"I do not know how the winter is in Europe; with us here it is extremely cold. The thermometer of Fahrenheit, which we use, is generally 10, 20, 30 degrees below zero, and twice it sank to 40 degrees. The French priest who is stationed here, and who in his youth was in Russia, says that even in Russia the thermometer does not fall to 40 degrees below zero.

"Our mission affairs go on prosperously, thanks be to God. The number of my missionaries increases, and new churches are being built from time to time, because the population in the country keeps on continually growing. Our churches, it is true, are but of wood and small in comparison with churches of old countries, still they are houses of God and serve the same purpose for which large and magnificently built churches are constructed."⁵

In May, Baraga ordained in the St. Ann's church at Hancock Revs. William Dwyer and Edmund Walsh.

On the 12th of July Rev. Mathias Orth was ordained in the Sault and on the 8th of August Rev. John Burns. Fathers

Dwyer and Walsh were left as assistants in Hancock, Father Orth at the Cliff Mission and Father Burns in Houghton.

1866.

With the advent of spring Bishop Baraga made preparations for his departure from the Sault. To our regret we have not been able to ascertain the date of his leaving, but we know that it was early in May. There was no demonstration at either end; at the Sault it was scarcely known until the boat was leaving the harbor, and in Marquette the citizens, Catholics and Protestants, alike were anxious to honor him by a public reception, but he absolutely forbade any attempts. He simply habilitated himself in his new place. The new environment evidently pleased the Bishop. The church was new and spacious, the residence at least as comfortable as the one he had left, the people congenial and above all, he found Marquette most convenient for the visitation of his diocese. Under date of August 4th he writes to the Leopoldine Society his first letter from Marquette and alas! his last with his own hand. He says:

"In my last report I mentioned that with the approbation of the Holy Roman See I had transferred my episcopal See from Sault Ste. Marie to Marquette, because communication is much easier with Marquette than with Sault Ste. Marie, especially during winter. Marquette is named after one of the first and most zealous Jesuit missionaries of this country. It is a neat little city situated on Lake Superior; it is small as yet, but growing rapidly. This summer about forty houses are being built.

⁵ Annalen XXXVI.

"The church in Marquette is a handsome large structure. It is the largest and most beautiful church in Upper Michigan, a veritable cathedral which was begun last year and was completed this year. It has cost over twelve thousand dollars, very much, indeed, for us in Upper Michigan. Unfortunately there is still a heavy debt on it.

"From here I make my canonical visitations to the different mission stations on Lake Superior. This summer I have

order to satisfy all hearers, who are people of different countries. This very thing constitutes the greatest trouble of the priests of this diocese, and it is with great difficulty that the bishop can find priests who are able to speak these various languages.

"Thus far I have visited the missions of the Whites, but in a few days I will start on a journey to the Indian missions, which are still more interesting than those of the Whites."⁶



THE SOUTHWEST VIEW OF THE RUINS OF ST. FRANCIS CHURCH AT NORWICH. THIS WAS THE ROOM WHERE THE PRIEST STAYED WHEN HE VISITED THE PLACE.

been traveling almost continually, only from time to time coming home for a few days to answer letters, of which I always find a great number on hand.

"Everything goes its usual way in the various missions. Things are everywhere arranged as in regular parishes, with the only difference that priests are obliged to preach and hear confessions in three or four different languages,—English, German, French, and Indian,—in

After his return from the Lower Michigan tour Baraga conferred the Holy Orders on John Vertin. This ordination took place on the 31st day of August, it was the first ever held in Marquette and the last by Bishop Baraga.

For this year the second Plenary Council was convoked. The Most Rev. Martin John Spalding, Archbishop of Baltimore, as Papal Delegate, in a letter of

⁶ Annalen XXXVI.

March 19th, had invited and likewise admonished, all Prelates and all those whose duty and right it is to be present, to convene on the first Sunday in October in Plenary Council. Despite his old age and the great distance, Baraga resolved to attend the Council. To provide an administrator during his absence, the government of the diocese was entrusted to Father Jacker who came to Marquette in September. Father Broun, who had left the diocese and had joined that of Cleveland, O., was replaced in Eagle Harbor by Father Burns from Houghton, and he in turn was replaced by Father Vertin who also received the charge of the French and German in Hancock, during Father Jacker's stay in Marquette. As the Bishop could ill afford to take more than one priest from the diocese he selected only Rev. Honoratus Bourion, to accompany him as his theologian. They started by way of Chicago for Baltimore. For his second theologian Baraga nominated a Rev. Joseph Behn. Bishop Baraga was present at all the preliminary meetings and also assisted at the opening and the first solemn session on Sunday, October the 7th in St. Mary's Cathedral of Baltimore. The following day, being the eighth of October, he sustained a stroke of apoplexy and was removed to the St. Agnes Hospital. Aware of his merits and his advanced age, the Fathers of the Council advised him to remain in the warmer climate and suggested to him a coadjutor *cum jure successionis*. Agreeable to the latter suggestion he named at their request, Rev. Ignatius Mrak as *dignissimus*, Rev. John Čebul as *dignior* and Rev. Augustus Kohler S. J., as *dignus*, but he stubbornly refused to

listen to the friendly advice to remain from his diocese and started for home in his enfeebled condition. After a fatiguing journey he reached Marquette and was confined to his bed and room for several months before he could even celebrate holy Mass. On January 28th 1867 he sends, through Father Jacker, the following report to the Leopoldine Society in Vienna:

"Hitherto I enjoyed continually good health, but at the beginning of the Plenary Council of Baltimore a great sickness befell me, which still continues and renders me unfit for all business. A German paper has published the following account of my sickness:

"The Apostolic Delegate, Archbishop Spalding, then took his seat on the platform before the altar and the Council was opened with the prescribed prayers and hymns, after which Rev. Dr. Keough, one of the secretaries, read the decrees for the Council. The archbishop then requested the people to pray for Rt. Rev. Bishop Baraga, who was very sick at St. Agnes' Hospital. Divine service concluded with giving the Apostolic Benediction. We regret to be obliged to state that Rt. Rev. Bishop Baraga, whose diocese embraces the Northern Peninsula of Michigan, besides the adjacent islands, was struck with apoplexy in the archiepiscopal residence and now lies in a critical condition at St. Agnes' Hospital. As we were informed the Rt. Rev. Prelate was found unconscious in the corridor near the stairs and it is believed that he fell down some steps when he was struck with apoplexy. The episcopal cross has somewhat injured his breast. Several eminent physicians treat the Venerable

Prelate. As he is a German bishop, and a reader and friend of our paper, we consider ourselves doubly obliged to ask the prayers of our readers for this pious man.'

"I feel yet the effects of the above-mentioned apoplectic stroke. I am not only unfit to write (it is only with great difficulty and after long exertion that I

"One of the most pleasing things I have to report in regard to the progress of religion on Lake Superior is, that well-attended convent schools exist in five different places, namely that of the Ursulines here in Marquette and Ontonagon, and those of St. Joseph Sisters at Sault Ste. Marie, Hancock and L'Anse. The latter have the advantage because they



THE FIRST ST. PETER'S CATHEDRAL, MARQUETTE, MICH.

can hardly write my name) but I also feel myself unfit for all business. I hope, however, that it will be better next spring. At the Plenary Council a Coadjutor was given me, but it is yet undecided who it will be. Three names were sent to Rome, as usual, but the decision will not arrive before next summer.

instruct also boys to the age of twelve years. The introduction of Sisters at L'Anse contributed much towards promoting the school attendance of Indian children. If the poor missionary residing there succeeds in keeping up this school for the mission, the greatest blessings are to be hoped therefrom. The

number of Sisters in the above-named places is about twenty-five. In three places the schools are supported by the respective congregations. For the Sisters at the poor Sault Ste. Marie I must contribute annually four hundred dollars, and in addition to this, I had considerable outlays for repairs of buildings. The three Sisters at L'Anse receive a little from the government, the other expenses have to be borne by the poor missionary, who is supported by me."⁷

April 3, 1867 Bishop Baraga writes to the same society:

"The state of my health for the last six months remains unchanged, unfortunately. I am so weak that I can scarcely move or speak so as to be understood. I rise every morning and walk from time to time up and down in my room in order to rest easier in bed afterwards. When one sees or hears me, he would think that I could not live a week longer. Yet I continue to live and wait for my successor, who is to come this summer.

"For the last four months I have been unable to say Mass; but I will use all my strength to read Mass on Holy Thursday and to consecrate the Oils.

"As to my diocese, all places are supplied with priests. There are now twenty-one priests in the diocese, and only when new settlements spring up will there be need of more priests. What a difference between now and the beginning of the diocese! At that time there were only two priests here and the Holy Sacrifice had to be offered for the most part in private houses; now there are twenty-one priests and there are churches in all the

larger settlements. Only in case of new mines being discovered, it will be necessary to build more churches. Our churches are built at the expense of the respective congregations, but the bishop must still contribute the most. We are well supplied with schools, every congregation having one, which is kept either by Sisters or by secular teachers. Moreover, the missionaries have less fatigue and hardships to endure than formerly, when the few priests that were here had to travel long distances on bad roads. Now they do not need to travel so far, and the roads are mostly good and almost everywhere there is an opportunity to travel either by water or land."⁸

June 28, 1867, he writes:

"About two months ago I wrote last and spoke, among other things, about the state of my health. I mentioned that I needed some assistance, especially this year, because my moving from Sault Ste. Marie, my former episcopal See, was accompanied with many expenses, and because here in Marquette a heavy debt remains on the newly built cathedral, so that instead of drawing a revenue from it, as most bishops do, I am obliged to make considerable contributions towards paying the debt and procuring such things as are yet necessary. Moreover, my sickness has cost me much and does so still every day; I have been so sick for nine months that I can neither read Mass nor say my breviary, nor scarcely speak.

"The priest who has charge of this congregation, labors hard, especially in instructing the children. Last Sunday was first Communion, there being about fifty communicants. In order to prepare them

⁷ *Berichte der Leopoldinen Stiftung XXXVII.*

⁸ *Ibidem.*

well for so holy an act, the missionary not only instructed the children here but also visited once a week three settlements, five miles from here, in order to gather and instruct the children there. At the same time he had devotions every evening during Lent, at which he preached in different languages.

"The church we have here is the best and the largest of the diocese; but it has cost much. The contract was made for eight thousand dollars; but with the stone foundation, which was not included in the contract, and other additions and improvements, the whole amounts to fourteen thousand dollars. The creditors hold me liable and are pressing me for payment. I am thus in a very painful situation, and ask most urgently for abundant assistance. This petition is very urgent, for I have never been in such a predicament before. Sick as I am, and to be continually pressed by creditors, whom I am unable to satisfy, is sad indeed. I beg of you, therefore, most earnestly to help me in my need."⁹

The last letter dictated by Bishop Baraga and written by Father Jacker, to the above society, resounds with the most touching appeal for pecuniary help. Whether this appeal was materially answered before the saintly Bishop closed his eyes upon all that is material, is not known. The letter bears the date of 26th of July, 1867.

"Last year about this time I received a draft from you through Messrs. Brauns & Co. This year I have as yet received nothing from Vienna. I entreat you most urgently not to abandon me in my need.

⁹ Ibidem.

I was never so much in need of help as I am just now. My sickness of ten months, from which I still suffer, and my old debts which I cannot pay, make me truly unhappy. If I do not receive help this year from Vienna, I do not know how it will go with me. I still have to govern the diocese; my successor will not come this year. He who was recommended *primo loco* has declined. Hence other names will have to be sent to Rome, in order that the Holy Father may choose from among them.

"I beg of you once more very urgently not to abandon me this year."¹⁰

The good Bishop might have been led to believe that the "first" on the list for the coadjutorship had declined the honor. But such was not the case. First of all it took a long while before "Acta et Decreta" of the Council were forwarded to the Propaganda, and then, we know, that Rome is never in a hurry. The good Bishop was dead five days, when Cardinal Barnabo penned the answer to the petition for the appointment of the coadjutor, and then it was in the negative because the necessary information about the personalities of the candidates had been omitted.¹¹

And this is correct, because the Fathers of the Council, as it were, justifying the omission, say: "In the petition, however, for the Coadjutor to the Bishop of

¹⁰ Ibidem.

¹¹ Duo tantum animadvertenda supersunt:

1. E. E. P. P. quamvis designationem Coadjutoris cum jure successione Episcopo Marianopolitano et Marquettensi admiserint, personae tamen electionem differi mandarunt donec ad normam Questionarii accurata singulorum Candidatorum informatio ad S. Congregationem mitteretur. S. C. de P. Fide, die 24. Januarii 1868. Al. Card. Barnabo, Praefectus, Acta et Decreta Sacrorum Conciliorum Recentiorum. Collectio Lacensis, 1875, p. 389.

Sault Ste. Marie and Marquette, that venerable Prelate, could really not, on account of the serious sickness by which he was stricken during the Council, furnish the required information about the candidates, nor was there any one else who could supplement the defect.¹²

Thus the saintly Bishop Baraga parted this life without knowing who his successor should be. He died on the feast of the Holy Name of Jesus, the 19th day of January A. D. 1868. Rev. Father Jacker who was present, gives us the following particulars:

"When I wrote the last time to the directors of the Leopoldine Society, at the request of Rt. Rev. Bishop Baraga, he was still able to sign the letter with a trembling hand. Now this hand rests in the grave!

"The long sickness of the beloved prelate, or rather the gradual decline of his vital forces, which began to manifest itself very much some years ago, and which slowly brought him nearer and nearer to his blessed end, ended with several weeks of great pain. Since New Year the pious sufferer spent most of his nights sleepless. In the night before Epiphany severe pains and difficulty of breathing came upon him, so that it was considered necessary to administer to him the Sacraments of the dying. This condition lasted several days. An apparent improvement of health followed, but it was only the forerunner of the gradual

extinguishing of the vital forces. Still the dying Bishop retained the use of his mental faculties to his last moments, and even when his tongue was unable to articulate, he tried to make known his wishes and orders partly by writing, partly by signs, in which he succeeded in most instances, though only after great efforts.

"At two o'clock in the morning of the 19th of January, 1868, on which day the feast of the Holy Name of Jesus fell in that year, he exhaled his pure soul after an agony of only a few moments.

"The cold season of the year made it possible to postpone his solemn obsequies so long that at least some priests of the diocese were able to arrive in time to attend. On the 31st of January we buried our good Father in a vault constructed for that purpose in the basement of the Cathedral. Only six priests were present. But the large church could not hold the crowds of people of Marquette and the surrounding country. Not only Catholics of different nationalities were present, but also the majority of the Protestant population, who by common agreement stopped all work on that day and vied with the flock of the deceased Bishop in manifesting their appreciation of his great virtues and merits.

"Thus ended a man whose purity of soul and singleness of purpose, whose mortified life and burning zeal, joined to uncommon talents and acquirements, faithfully and successfully employed in the service of God and of the most abandoned of his creatures; a man whose extraordinary achievements as a pioneer of Christianity will not allow his memory to pass away as long as souls capable of

¹² In postulatione tamen Coadjutoris pro Episcopo Marquettensi et Marianopolitano, ob infirmitatem gravem qua, vel ineunte Concilio, erat venerandus ille Antistes correptus, haud potuit illam quam oportebat suppeditare de candidatis notitiam, nec aderat alius qui defectum supplere posset. Tit. XIII. Con. Balt. II. Coll. Lacensis, p. 543.

appreciating such virtue and excellence will live in this upper country which has been the principal field of his labors, and where his body now rests to await the summons for resurrection."¹³

Bishop Baraga which for its many interesting points we give verbatim.

MARQUETTE, January 20th, 1868.

Most Rev. J. B. Purcell, Archbishop of Cincinnati.



HON. PETER WHITE.

Rev. Honoratus Bourion wrote to Archbishop Purcell of Cincinnati an account of the sickness and death of

¹³ Verwyst, *Life of Baraga*, pp. 366 and 367.

MONSIGNOR: Our good and venerable Bishop is dead!! He is gone and has left us orphans!! and next Friday we will be obliged to accompany him to his last

home! Who would, Monsignor, measure the extent of our loss? It would be for us a kind of consolation should he be carried to his resting place surrounded, as it is generally done everywhere at the funerals of other bishops, by a numerous clergy. Does not the apostle who has begotten to the church twenty-five thousand Indians during his apostleship in these wild and frozen regions, does he

to affront its icy blast. Nobody is by his bedside to close his eyes but a poor servant, and only a few priests, perhaps five or six, will carry his mortal remains to their place of rest. When I reflect on the life our venerable and saintly Bishop, so full of abnegations, crowned with so great success in the conversion of souls, when I represent to myself his last moments and his funeral, it seems to me



A TRUNK WHICH BELONGED TO BISHOP BARAGA. NOW IN POSSESSION OF THE ST. JOSEPH SISTERS AT ST. LOUIS, MO.

not, Monsignor, deserve to have the extraordinary honors which our mother the Church bestows upon the other bishops who went to receive the crown due to their labors? But no: God has decided that the death of our lamented Bishop should be a corollary of his life. He dies indeed in the midst of a severe winter, when the cold north wind chills and stiffens the limbs of those who dare

that I have before my eyes the life and death of St. Francis Xavier, the Apostle of India, in the place of Bishop Baraga the Apostle of the Indians. How happy in the midst of his loneliness was not our good Bishop to see that God had granted to him to die in the midst of his flock on the borders of Lake Superior around which he went many times on his snow shoes, camping and sleeping in

the snow, all that *ut Christi lucrum faciat*. Oh life full of merits! what example for us! Though we, poor priests, seem sometimes obliged to do something that would appear hard to others, living in a civilized and populated country: if we compare our hardships to what our deceased Bishop had to undergo during the thirty-six years he passed among the Indians, we are almost ashamed of ourselves and we look as so many pygmies by the side of a giant. How many times indeed was he not three or four days without eating whatever, when following the Indian tribes to the hunting places, the game, their only resource to sustain life in the middle of the woods, was deficient. How many times did he not travel in six or seven feet of snow, three or four hundred miles: obliged to climb on his hands and feet over the steep rocks of the elevation of Lake Superior? How many times was he not obliged to cross rivers, obliged to go in water up to his neck, and in his dripping clothes continue his trail amid all kinds of obstacles? Do not believe, Monsignor, that he used to do that only in the beginning of his career, or at least when he was well and strong. Six years ago I was priest of the Cathedral at Sault Ste. Marie. The Bishop was then sixty-six years of age and his health had greatly failed. The winter was extraordinarily severe and we had about six feet of snow. Newly arrived from France, I would scarcely go out of the house myself on account of the cold. But the Bishop, the longest time he spent in his residence during that winter was two weeks. The rest of the time he went from one wigwam to another, visiting his Indians yet

gentiles. He was so glad of his discovery that after having come home again for a little rest and at the same time to get more wine for Mass, he started alone to run back to his new conquest. It was far from the Sault, but when it was to go to rescue a soul he never counted the distance. At last he arrived, after having slept many nights in the snow. He assembled them and told them the good tidings that he was bringing to them, and after a few days he baptized the chief and all the tribe and came home again happy to bring back so many spoils that he had taken from Satan and he re-entered the Sault Ste. Marie dragged on a car of triumph. The Bishop, half frozen, was sitting on a little sleigh about two inches higher than the ground dragged by a small Indian dog. I happened to look through the window, and when I saw my Bishop with such an attire I could not help weeping. It is there, Monsignor, that I saw that the disciple was not greater than the Master. Our Lord indeed in His travels used to ride on an ass but our Bishop was perfectly satisfied to have a dog for riding. But why should I go farther? It would take a whole volume to transcribe all the interesting circumstances of the life of our Bishop. Besides we cannot anticipate. I hope soon for the edification of the shepherd and flock, that the life of Bishop Baraga will be written and printed to perpetuate the memories of him whom we shall regret as long as we shall live.

The sickness which has terminated fatally the life of our departed Bishop began three years ago. That sickness, the shaking palsy, has been the con-

sequence of his hard life. It attacked at first the arms and the legs, afterwards the heart and soon carried devastation through the whole system. Had the Bishop at the beginning of his sickness retired and kept away from trouble he would have lived longer, but his nature unused to inactivity could never rest. Though tormented day and night and fatigued on account of his excessive and perpetual shaking he never relaxed his obligations. In summer he visited all his congregation as usual, wrote himself all his correspondence, administered his diocese as if his health had been just as good as ever. What was for him a decisive stroke was the attack of apoplexy that he had the third day of the Plenary Council of Baltimore. A few days before starting for Baltimore he had had already a kind of attack, but it was only the foretaste of the other severe attack which would have terminated his life at Baltimore, had not God provided for the only remedy at the same time that he fell. His pectoral cross upon which he fell, by inflicting a severe wound near the carotid artery and causing the blood to flow abundantly saved him from an instantaneous death. God had heard his prayers, he had to come up and die, as he used to say, in the midst of his flock. That reminds me of the answer he made me one day at the hospital of St. Agnes in Baltimore. I used to go to visit him before and after sessions of the Council, and once at the request of some bishops, I gave him to understand that it would be better for his health should he stay the rest of his life in a milder region than Lake Superior, that his stiffened and already cold limbs would not stand very

long the piercing blasts of our northern country, and that they would shorten his days. Oh, I shall forever remember the pitiful and sorrowful look that his Lordship threw at me. He seemed to reprove me with the words of Cæsar, *Tu quoque, fili mi.* That thought of being left away from his flock almost caused him another attack. No, said he firmly, I must go and die where I have lived, and even should I die on the way going home, I must try to go back. The day after, fearing that some of the Fathers would propose the question to the consideration of the Bishops, he came out from the hospital, and at his request, we started for home immediately, without even calling at the Archbishop's residence. He was weak, very weak, during the whole way on the cars, I had to hold him upon my arms, and when necessary to change cars I had to carry him from one car to the other. I scarcely believed then, that he would live to see Lake Superior again. I was almost sure that he would die on the way home. But no; God had resolved after having afflicted him bodily, to give him to drink the chalice of affliction to the dregs. When we arrived at Marquette, we found everything upset. One upon whom the Bishop had relied had left his post, to the shame of the good Bishop and the scandal of the people. Oh, the tears the Bishop shed!! Poor Bishop! that gave him the last stroke! His physical and mental faculties have been sinking since. He had the greatest difficulty in speaking and he could not make a step alone. Notwithstanding his weakness, as long as his infirmity was confined to the extremities, we hoped that he would live until spring. Three weeks before

he died, he sent for me. He was very low and he thought that he must surely die that same day. The palsy had attacked the lungs and he could scarcely take a breath. The remedies which he took, gave him some relief. Eight days after, the 19th of January, between one and two o'clock of the morning he died after an agony of a few minutes. He had attained the age of seventy years, five

man who has been with the Bishop the last eight years. That servant whom the Bishop thought proper to promote to the minor orders, has attended to him better during his last and long illness than his own father could have done. The Bishop had the greatest confidence in him, and in all respects the man deserved it. The day before his death the Bishop deposited in his hands his



A RELIQUARY WHICH BELONGED TO BISHOP BARAGA. NOW IN POSSESSION OF THE ST. JOSEPH SISTERS, ST. LOUIS, MO.

months and twenty days. He was born in 1797, came to this country in 1824, and in 1830 he came to Lake Superior where he spent the rest of his life.¹⁴

The day after the death of his lordship, we heard the reading of his testament. His lordship established as the manager of his properties, until the coming of the successor, Casper Schulte, his sacristan, a

¹⁴This, of course, is not correct. The Author.

testament for safe keeping, even forbade him to give it to the priests. He charged him to take good care of all his things, books, letters, writings, etc., and give them in good order to the successor. This has created a false position for the servant and he asked me to write a word to your Lordship, and ask whether he was not obliged to follow the last advice of his master and lord, and according to

his command keep safe all that belonged to the Bishop and keep the whole under lock until the arrival of the successor? Excuse my prolixity, Monsignor, and allow me to subscribe myself, of Your Grace,

The most obedient son in Xto,

H. BOURION,

*Pastor of St Paul's, Negaunee, Mich.*¹⁵

The body of Bishop Baraga lay in state, in the Cathedral, for twelve days. It was vested in a white cope and the *precious* mitre. They had but one purple vestment in the Cathedral; the approaching lenten season claimed it for its ritual because another one could not be imported in time, and it was decided to give the beloved Bishop the white cope and his *precious* mitre. The interment was postponed with the fond expectation that a neighboring bishop, would come to officiate and likewise to give the diocesan priests a chance to arrive from their distant missions. Their first wish did not realize. Bishop Henni of Milwaukee reached Green Bay by rail, when just then a snow storm made further travel by stage impossible. He wrote his condolence and returned home. Likewise only five priests, besides Father Jacker, could reach Marquette. On the 31st day of January (1868), assisted by the Revs. Terhorst, Bourion, Duroc, Burns and Vertin, Father Jacker held the last obsequies. Under the Cathedral close to the Blessed Virgin altar a brick vault had been constructed and there the plain

pine coffin with its precious contents was deposited.

End of April, 1874, during a mission given by Father Cooney, C. S. C., the vault was opened with the permission of the Rt. Rev. Bishop Mrak. The remains were found in a life-like state of preservation, and were viewed by the bishop and the missionary, as also by Fathers Eis, Langner, Brown and the student Peter Menard. When in 1879 fire reduced the first Cathedral to ashes, the coffin was taken out of its repository and, with permission of Bishop Vertin, opened again. This time also the body was in a perfect state of preservation. To await the upbuilding of a new Cathedral the remains were temporarily re-interred in the sand, under the episcopal residence. After twenty years, out of the ashes of the old Cathedral, through the munificence of Bishop Vertin, rose the majestic new stone Cathedral. In the parterre of the south-west corner a magnificent vault was erected for the burial of the bishops of Marquette. Six niches are there provided. The first one to occupy was the first bishop of Sault Ste. Marie and Marquette. Baraga's remains were exhumed in September 1897. Although the dry-decay had done its work, the body was still complete notwithstanding that the moisture of the sand had eaten up the boards of the coffin. All that was mortal of the saintly Baraga was lifted into a steel casket and deposited in the place prepared for it. This ceremony was witnessed by Bishop Vertin, Fathers Bourion, F. Eis, and the student A. J. Rezek. The inscription on the marble slab enclosing the tomb, was written by ourselves and the lettering done by

¹⁵ The original of the above was presented to The Catholic Archives of America by Most Rev. Archbishop Elder of Cincinnati, Ohio.

From the Catholic Archives of America in the Bishops' Memorial Hall, Notre Dame, Indiana. Martin I. J. Griffin, Historical Researches. October, 1897.

Messrs. Michael Tibor & Son, marble workers in the city. It reads as follows:

J. H. S.

**HIC JACET CORPUS ILLMI AC REVDMI
FRIDERICI BARAGA, D. D.
OTTAWA ET CHIPPEWA INDIANORUM
APOSTOLI. IMI EPISCOPI
MARIANOPOLITANI ET MARQUETTENSIS.
NATUS DIE 29A JUNII, 1797, IN
CARNIOLIA, AUSTRIA. ORDINATUS
PRESBYTER LABACI DIE 21A 7BRIS 1823.
CONSECRATUS EPISCOPUS DIE 1A
9BRIS 1853; OBIIT DIE 19A JANUARIII,
1868.¹⁶
R. I. P.**

To most of men the tombstone is the keystone to their memory; not so with Baraga. Hidden, almost among the foundations of the imposing Cathedral, his memorial is written on a marble slab. God's sun never sheds his golden light upon it, and not a dozen people read the inscription in a whole year, but his name is upon the tongue of more people in every single day of the year than of any living person in the United States, barring the Chief Executive. The merits of Bishop Baraga are so great for the betterment of mankind that grateful hearts have striven to surpass one other in perpetuating his name among their posterity. First of all the present village of Baraga was named for him. Then, when the new county was being organized under an act of Legislature February 19, 1875, it was thought fit to

¹⁶ J. H. S. Here lies the body of the Rt. Rev. Frederic Baraga, D. D., the Apostle of Ottawa and Chippewa Indians. First Bishop of Sault Ste. Marie and Marquette Diocese. Born June 29, 1797, in Carniolia, Austria. Ordained Priest, in Laibach, September 21, 1823. Consecrated Bishop, Cincinnati, Nov. 1, 1853. Died Jan. 19, 1868. R. I. P.

call it Baraga. The act is summarized: "That part of Townships 47, 48, 49 and 50 north, lying east of the Sturgeon River, or the South Branch thereof, or Range 35 west, is hereby detached from the county of Houghton, and is hereby organized into a county to be known and designated as the county of *Baraga*. The county seat of said county is hereby established at the village of L'Anse.¹⁷

Even though late, yet the city of Marquette has also paid its due tribute to Baraga. September 23, 1903 the City Council changed Superior Street, running east to west, past the St. Peter's Cathedral, into Baraga Avenue. This act, although unanimously concurred in by the Honorable Alderman, was chiefly due to the Hon. Peter White. "I have partly paid my debt," said Mr. White. Barring the two guides who have accompanied Bishop Baraga on almost all his travels, William Mirron, now residing at Bay Mills, and John Bouche, Indian guide at the Sault, there is no other man living who knew Bishop Baraga better and was more intimately acquainted with him than Mr. White. Their path in life crossed many times, but the story of the incident which indebted Mr. White to Baraga more than anything in their common life runneth thus:

"Over fifty years ago, one winter, I was making my way to Keweenaw County; that trail led us from L'Anse by way of the Portage Entry, Portage River and from there overland to Eagle River. In crossing Portage Lake I met, or rather overtook, Father Baraga and his guide, on their way to Eagle Harbor. As I

¹⁷ History of U. P. of Mich.



A LIKENESS OF BISHOP BARAGA SHORTLY BEFORE HIS DEMISE.

spoke the Chippewa language, Father Baraga seemed delighted to meet me and in course of our conversation, while walking on, he most cordially invited me to call on him at the Mission, and I cheerfully promised him that I would at the first opportunity. This was my first intimate acquaintance with Baraga, though I had met him before. I believe the first time in Abner Sherman's store at L'Anse. We separated then, after going a few miles together, because my party of three wanted to go faster than Father Baraga was taking it. I spent two weeks at Keewenaw Point—and other points—on my way back I stopped over night with one of the two men who lived at "the Entry" and started about eight o'clock next morning for L'Anse. I soon found the swamps that bordered the shore impenetrably thickly wooded so that I preferred to wade along the shore in the water. Finding the water too cold for traveling convenience, I struck inland and to my satisfaction saw an open space of considerable size. Without hesitation I took for the open route and passing from one to the other I must have struck and crossed seven or eight of these marshes. It was splendid snow shoeing! I followed them regardless of proper direction and bye and bye I struck nice hard wood timber and traveled on faster and faster realizing that I must have lost some time on the meadows. I had not seen sun all that day; at 4 p. m. I came to a little valley—a brook running through its bottom—I crossed the brook and ascended the little fifteen or twenty foot hill on the other side, and as I got to the top, to my astonishment, I noticed the bright reflection of the sun on the trees ahead of me! I

knew at once that in order to reach L'Anse—the head of the Bay—I should have been going west, towards the setting sun. So I turned back, crossed the brook again and struck fast in the direction of the last glimpse I had of the sun. In fifteen or twenty minutes I found a snowshoe trail and said to myself 'now I am all right again,' but in another twenty minutes I struck another trail. I then measured the tracks with my own snowshoe and to my dismay found that I was the fellow who was running around in a circle. By this time it was getting rapidly dark. I was in possession of a good double blanket and had plenty of matches but no axe. However I experienced no trouble finding enough dead limbs to make a roaring fire; but did not sleep much that night. I realized that I was lost and did not know which way to go, except, perhaps to follow my tracks of the day before, some twenty odd miles back to the Portage Entry, if I could find them again. I had two cans of oysters, one I had already eaten. In the morning about seven o'clock I was about to start on my exploration when I heard an Indian yell off to the left and soon another one to the right. I kept answering them and in twenty minutes two Indians reached me from opposite directions. 'The priest sent us to find you' they said, and in less than an hour I was in Father Baraga's house. Father Baraga returning from his tramp to Eagle Harbor arrived at the Entry an hour after I left there; they did not follow my trail for they knew a better one, consequently arrived at the Mission that night. Father Baraga knew that I had not passed there and at once surmised that I must be in the woods

and had probably lost my way. So he sent those two Indians to look for me, next morning as soon as they could see. Father Baraga did me a good turn, and perhaps actually saved my life. If my strength did not fail me, I could have gotten out before night. Still I often say that 'he saved my life.' Hence my debt of gratitude."

This story is from the pen of Mr. White himself.

Facing St. Peter's Cathedral in Marquette rises an imposing structure, the Parochial School. Over its main facade is written "Baraga School," while over the entrance from Baraga Ave. the gilded letters of "Baraga Auditorium" friendly greet the visitor. It is all the work of the indefatigable Cathedral pastor, Rev. Joseph G. Pinten. On February 17, 1903 the St. Joseph's Academy, where the parish school was also located, was destroyed by fire. He at once understood his task. With unrelenting zeal he set to work to upbuild a school worthy of the first parish of the diocese and to perpetuate, more than ever, the name of the first bishop of Marquette. He has accomplished both. The new school is a worthy counterpart of architecture to the brown-stone Cathedral and is a beautiful monument to Bishop Frederic Baraga. Father Pinten had not only in view to rear this grand monument to the name of Baraga but to perpetuate his inestimable merits for education, for in his time there was not a congregation in his diocese without a school. As if divine Providence had directed the course of events, on the fiftieth anniversary of Baraga's Consecration the cornerstone was laid. On the feast of All Saints 1903 the semi-centenary was observed

throughout the diocese. For this occasion the Rt. Rev. Bishop Eis. published the following circular:

"The Feast of All Saints this year marks the fiftieth anniversary of the day when our saintly predecessor, Bishop Baraga, received episcopal consecration from the hands of Archbishop Purcell, in the cathedral of Cincinnati. It is in accordance with the spirit of the Church that we honor and venerate those who, whilst here on earth, were eminent for their virtues and sanctity. It is therefore meet and just that we commemorate this historic event in the history of our Diocese in a solemn and fitting way. The apostolic zeal, virtues and labors of Bishop Baraga are undoubtedly well known to you. There is, however, one particular aspect in which the memory of Frederick Baraga will occupy a special niche in the history of Michigan: He was the Apostle of the Ottawa and Chippewa Indians. It would certainly be a great pity that the tradition of such a "clarum et venerabile nomen," the glory of our Diocese, should be allowed to die out by lapse of time. We consider this occasion exceedingly propitious to revive his hallowed memory and to perpetuate it to future generations. What a great contrast between now and the time when Father Baraga first came to this northern country! Almost every vestige of the early Jesuit missionaries had disappeared. The churches built by them at Sault Ste. Marie and at St. Ignace had been leveled to the ground, and no traces of them remained. Thousands of poor savages were still steeped in paganism and there was none to bring them the glad tidings of Christianity. It was then that God, in His inscrutable designs,

called the young and zealous priest, Father Baraga, to leave his native country, Carniola, to give up all ease and every comfort and to go forth and plant the standard of salvation on virgin soil and to consecrate the remainder of his life to the conversion of the Indian. The world will never know the innumerable trials

and with frost, and sleep departed from my eyes.

"During the past fifty years wonderful changes have taken place. On all sides cities and villages have sprung into existence. There is no town of any size without its church and priest. In our cities, Catholic schools, the nurseries of the



THE REMAINS OF BISHOP BARAGA IN STATE AT ST. PETER'S CATHEDRAL, MARQUETTE, MICH.

and hardships which he encountered during his long apostolate of thirty-seven years. In truth could he say with Jacob grazing the sheep of Laban: *Die noctuque aestu urebar et gelu, fugiebatque somnus ab oculis meis.* (Gen. 31, 40) "Day and night was I parched with heat

and with frost, and sleep departed from my eyes. The frame churches of thirty and forty years ago have answered their purpose well and are now gradually being superseded by large massive and dignified edifices. The cathedral of our own city is a most elegant structure, and will ever remain a

monument to the piety, zeal and liberality of the good Bishop Vertin. Truly, God had blest and multiplied the seed sown by Bishop Baraga, who was in truth a High priest after God's own Heart.

"It was a source of great gratification to us to learn that the City Council of Marquette had unanimously voted to rename one of its principal streets of the city and call it Baraga Avenue. The Council is to be highly commended for its noble and generous action, whereby it paid a glorious and lasting tribute to the memory of the first Catholic Bishop of Upper Michigan, thus testifying to posterity Marquette's affection and veneration for him.

"We feel it to be a matter of strict justice to commemorate this anniversary by a special observance throughout the diocese. We therefore direct that in all parishes, on the Feast of All Saints, after the last Mass, the "*Te Deum*," or hymn "*Holy God*" be chanted, together with the usual prayers of the Ritual in thanksgiving to Almighty God for the singular graces and blessings vouchsafed to our diocese during the fifty years since it was first established an Apostolic Vicariate.

"It is moreover our ardent wish that on All Saints' day Pastors speak to their people on the labors and virtues of Bishop Baraga, and thus acquaint them with the chief events in his life, reminding them at the same time of the debt of gratitude and love which they owe to him.

"In our Cathedral there will be a solemn service of thanksgiving at which Bishop Messmer, of Green Bay, will deliver the panegyric. In the afternoon of

the same day we will bless and lay the cornerstone of our new parochial school, which is being erected and which will be dedicated to the memory of Bishop Baraga—"*Cujus memoria semper erit in benedictione.*"

"In conclusion, let me beg of you, dear Fathers, to offer fervent and repeated prayers to God, that in His goodness He may deign, ere long, to inspire His church to inscribe the name of Frederic Baraga—in the book of her Saints—where it shall never fade. "*Fulgebunt. . . qui ad justitiam erudunt multos, quasi stellae in perpetuas aeternitates.*"

"We direct that this circular be read at all Masses on the Feast of All Saints.

Believe me to be ever yours faithfully and devotedly,

✠ FREDERICK EIS,

Bishop of Sault Ste. Marie and Marquette.

Given from our Residence at Marquette, the 28th day of October, A. D. 1903, the Feast of SS. Simon and Jude."

In the Cathedral Bishop Eis held a solemn Pontifical Highmass, assisted by Monsignor C. Langner as presbyter assistens, Rev. M. Faust, and T. J. Atfield deacons of honor; A. J. Rezek deacon, D. Donovan S. J. subdeacon; J. G. Pinten and F. X. Barth masters of ceremonies. Besides the Rt. Rev. S. G. Messmer there were present: Msgr. J. J. Fox, now bishop of Green Bay, Wis., Dr. Selinger of St. Francis Seminary, Rev. M. Kehoe of Ishpeming, Rev. Raymond Jacques, and J. A. Sauriol of Marquette. In his stirring sermon for the occasion, Bishop Messmer detailed the growth of the diocese, showing how after the little mission on the shore of Keweenaw Bay

was started, congregation after congregation was formed; how from the first baptism by Father Baraga the population has risen to upward of seventy thousand; that apace with the number of congregations and increase of population the number of priests from two has risen to seventy; how with the requirements of time and circumstances churches were built and rebuilt; how on the foundation of Baraga's labors, throughout this vast territory of Upper Michigan, churches, schools, convents, hospitals and orphanages have sprung into existence, all for the greater glory of God and the salvation of souls. From this categorical enumeration the Bishop switched on to the general development of the church from the mission of the Apostles to the present day. In an admirable manner he wove, before his hearers, the crown of glories of the Catholic church—her combats and her victories.

In the afternoon, at 3 o'clock the ceremonies of the corner stone laying commenced. On the platform besides the two bishops and the aforementioned clergy, were members of the City Council, the building committee and other prominent citizens. Surrounded by the school children, Catholic societies and a concourse of over four thousand people, Bishop Eis briefly made allusion to the occasion, and then introduced Bishop Messmer, who spoke as follows:

BISHOP MESSMER'S ADDRESS.

MY DEAR FRIENDS, LADIES AND GENTLEMEN: Let me first of all offer my heartfelt congratulations to the members of this congregation, for whose benefit this magnificent structure is being erected. It is always an occasion of joy and

congratulation to any Catholic congregation, in fact to the Catholic population at large, when another of our buildings, destined for the religious education of our children, goes up. I dare say it is a matter of congratulation, not only for Catholics, but in general for all those who stand for principles of morality and principles of religion as the foundation of the welfare and prosperity of society at large.

It is one of those occasions, my dear friends, when an opportunity is offered to us to state and explain the principles upon which the policy of the American Catholics in maintaining their own common school system are based. It is necessary, and it is well that it is necessary, that we should not let an occasion of this kind pass without stating and explaining that principle, little understood as yet, by the majority of our non-Catholic fellow citizens. There are a great many false and wrong ideas still holding sway among the non-Catholic Americans as to the real cause, object and purpose of our schools. They think that the only, or possibly at least, the main purpose is that in this way we may strengthen the church, and may increase the number of her members and her followers, for the sole purpose, gradually to control the affairs of the country. There is no doubt but that a great many are still entertaining ideas of this kind. Now, let me assure you, my dear friends, in the most solemn manner, that this is not the correct idea. It is indeed, the purpose that we may keep our own children in our church, in the church of their baptism. It is the idea and the purpose to give to these children, and instill into their souls during their school years a sincere and loyal love towards

their church—that church which in our most sacred conviction we believe to be the true church of Jesus Christ.

However, as regards the idea that all this is to be but a means, a great trick, to obtain a political or social predominance, is nothing but a chimerical dream of our adversaries. Again, it is sometimes stated that the reason why bishops and priests of the country insist so strongly on the American Catholics having their own schools, wherein their children would be under their religious control, was not for education or instruction, but to keep them in ignorance, keep from them that broader and wider instruction, as it is called, that would be imparted to them in the schools furnished by the state, to close their minds against the ideas of liberty and independence and patriotism that they are taught in the schools of the country. This, my dearly beloved people, I do not hesitate for one moment to brand as a calumny, as a slander outright and pure, nothing else. Why, this very fact strikes against it. Do not the children of our schools learn everything that is taught in other schools? Who dare say that our children growing up in the country—our boys and girls—grow up with less love and less enthusiasm and less loyalty toward our American country than the children of other schools? Who can show even one in all these years during which millions of Catholics have been concerned in the affairs of the country, have taken their ranks and their positions in public, as well as private capacities among other citizens, who can point out one attempt against the country, one fact speaking against the loyalty of Catholics to their country? No,

we furnish them with the same education; we try to instill into their minds the same amount of knowledge.

But over and above this, we also firmly stand, as your Right Reverend Bishop just told you, for a knowledge of another kind—a knowledge far more necessary—a knowledge more useful not only for themselves, not for the individual alone, a knowledge more useful and absolutely necessary for the welfare of society, for the state at large as well as the church—that is for religious knowledge and religious education. The principle upon which our school policy is based, and the principle for which the Catholics of this country have fought all these years and made great sacrifices, the principle for which at least twenty millions of dollars every single year are spent in support of the parochial schools is simply this: that in order to make man what he ought to be, in order to make him a useful member of the state as well as of the church, the education that is given to him while a child must be religious, and that mere intellectual education, a mere knowledge and storing of the mind without formation of character, without forming or shaping the will, without those impulses and those convictions that make you do what is right, and keep away from what is wrong, that kind of education is false.

It is, ladies and gentlemen, a matter of congratulation for us that thousands of our non-Catholic fellow citizens are now beginning to see this great and important matter in the same light as we do. Why only this year at the Convention of the National Educational Association of the United States, comprising we might say the most of the educators of our country,

representing the high schools as well as common schools, primary as well as secondary education, professors from the universities, teachers of country schools, consisting of ten or fifteen thousand delegates assembled in Boston at their national convention, when this question of religious education—not in the church, not in the home, but in the schools of the country—came up, a majority of them declared that the time had come when such religious training has become necessary for our country. I say it is a matter of congratulation and it is well for us to take notice of it, that not even two years have past since another national organization was started here in the United States for that purpose, asking simply that religion be taught not only in the churches, at home, and in the family, but that religion, at least the fundamental principles of divine religion, be taught in the schools.

Where educators of the country come together, where fair-minded men and women take up this discussion of the necessity of religious education of the children, everywhere the Catholic idea, the principle for which the American Catholics are greatly blamed, that principle finds more and more ground and support. It is gradually making its way into the public opinion of the American people, and let us hope that the time will soon come when there will be no division among us, and that all will realize that it is not merely for the welfare of the church, whether you believe in the Catholic church or in any other church, that it is not merely for the sake of Christianity, but that it is also for the safe guarding of the nation, that education is accom-

panied by religious instruction. Let us hope that it will be realized that it is necessary to raise an honest, just, true, and good citizen, a people and a nation based



MONUMENT ERECTED TO BISHOP BARAGA
AT DOBERNICE.

upon the principles of justice and righteousness. This, ladies and gentlemen, is the idea of the Catholic parochial school,

the idea that the members of this congregation give expression to by building this magnificent structure. Again, I beg to offer my congratulations, and wish you God's blessing for the successful completion of this institution.¹⁸

Following Bishop Messner's conclusion, Bishop Eis introduced Hon. Peter White who briefly referred to his long acquaintance with Bishop Baraga. He was happy to be present on the occasion when a man is being honored whom he had personally known, revered and loved. Mr. White told the audience that it does him double pleasure to assist at the laying of the corner stone of the Baraga school, because he was present when Bishop Baraga laid the corner stone of the first Cathedral and when he dedicated it; he saw the first Cathedral burn, and a new one built and consecrated. He in conclusion extended to the pastor and congregation his congratulations for the noble work they have undertaken, and expressed the hope that the new school would be among the best of the city.

On the east side of the corner stone is the following inscription:

J. H. S.
DIE OMNIUM SANCTORUM
ANNIVERSARIO QUINQUAGESIMO CONSECRA-
TIONIS FRIDERICI BARAGA
PRIMI MARIANOPOLITANAE ET MARQUETTEN-
SIS DIOCESEOS ANTISTITIS,
FRIDERICUS EIS
QUARTUS EJUSDEM DIOCESEOS EPISCOPUS
HUNC LAPIDEM ANGULAREM POSUIT
POSTERIS IN MEMORIAM.
M C M III.¹⁹

¹⁸ Mining Journal Nov. 2, 1903.

¹⁹ On the feast of All Saints, the fiftieth anniversary of the Consecration of Frederic Baraga, the first bishop of Sault Ste. Marie, Frederic Eis, the fourth bishop of the same diocese, has laid this corner stone for posterity in remembrance, 1903.

On the south side is inscribed:

Rt. Rev. Frederic Eis, Bishop.

Rev. Joseph G. Pinten, Rector.

Building Committee:

Joseph F. Neidhart, Charles R. McCabe,
Francis Nys, John J. Connolly, George
Barnes, George Ciesielski.

John D. Chubb, Architect.

Nov. 1, A. D. 1903.

The most recent token of esteem and veneration for Bishop Baraga is expressed in a resolution of an association of Slovenian priests in America at their third annual meeting in St. Paul, Minn. October 25, 1904, to name it "Baraga Association" and to have it incorporated under that name. Monsignor Buh fathered the resolution.

Likewise, a lasting monument was raised to the memory of Bishop Baraga in his native country. In 1897 occurred the centenary of his birth. This did not escape the attention of his countrymen who were always proud that Baraga's cradle stood in their midst; nor did they wish to make the occasion of passing importance only, but wanted to leave to posterity a permanent mark of their esteem. By public subscription money was raised to erect in the parish church at Dobernice, where Bishop Baraga was baptized, a marble bust of him. It was executed by Aloysius Progar, an academic sculptor of Klagenfurth. Over half the cost was defrayed by the Slovenian priests of America, but the credit for so fitting a centennial commemoration is wholly due to the present pastor of Dobernice, the Rev. Charles Jančigar, who with a commendable foresight not only fathered the idea of the monument, but made timely arrangements to have it in

place on the anniversary day. Accidently this day occurred at a period when the Lazarist Fathers were conducting a Mission in the parish. This, of course, precluded temporarily the secular celebration, but the unveiling of the monument was done in presence of an immense concourse of people; the oration was delivered by the Lazarist, Father Krivec.

On the monument is inscribed in the Slovenian language:

"Irenej Friderik Baraga, roj. v gradu Malavas 29. junija 1797 in isti dan krščen v tej farni cerkvi. Po dovršenem pravoslovju na Dunaju in bogoslovju v Ljubljani v mašnika posvečen 21. sept. 1823. Kapelan v Šmartnem pri Kranju in v Metliki. Od leta 1831 misijonar Otava in Očipve—Indijanov v Michiganu. Sev. Amerike; v škofa posvečen 1. novb. 1853; v Gospodu zaspal 19. jan. 1868 v Marquette. Postavili častilci njigovi 1. 1897."²⁹

A month after the unveiling a popular celebration was held at the castle of Ma-

lavas in the shade of the Linden trees planted in Baraga's childhood days.

Our sketch would seem incomplete if we did not say a word of the monogram of the Holy Name of Jesus which Bishop Baraga used so extensively. In his diary we found it marked almost on every page. Whenever he recorded anything that either saddened him or something that he felt grateful for to Divine Providence, he drew with his pen that hallowed monogram. When he became bishop he adopted it into his coat of arms. His confidence in the promises of Jesus Christ, so beautifully embodied in that monogram, "if you ask the Father anything in my name, he will give it to you," (John 16, 23.) never faltered. No wonder then that God revealed His complacency upon this simple faith, at least, it is certainly significant that this great servant of God departed this life on the Feast of the Holy Name of Jesus. "Blessed is the man whose trust is in the name of the Lord." (Ps. 34, 5.)

After the death of Bishop Baraga, Father Jacker was charged with the government of the diocese. There is hardly any question but that the same names, given by Baraga at the Plenary Council, were returned annotated to Rome. The Holy Father had chosen Rev. Ignatius Mrak for the second bishop of Sault Ste. Marie and Marquette.

²⁹ Irenaeus Frederic Baraga, born in the castle of Malavas June 29, 1797, and baptized on the same day in this parish church; after completing a law-course in Vienna and that of theology in Laibach he was ordained priest Sept. 21, 1823; was assistant in St. Martin near Krainburg and in Metlika; from 1831 he was missionary of Ottawa and Otchipwe Indians in Michigan, North America; was consecrated Bishop November 1, 1853; died in the Lord, January 19, 1868. Erected by his admirers A. D. 1897.

Chapter VIII.

THE RIGHT REV. IGNATIUS MRAK, D. D.

His origin and his early days. His vocation to priesthood.—Becomes private tutor in a noble family. Resolves to go to America. Becomes assistant to Father Ploz at Arbo Cresto. Is made first Vicar General of the diocese of Saint Ste. Marie and Marquette. Becomes second Bishop of the diocese. Goes to the Vatican Council.

Ignatius Mrak was born of legitimate parentage, in the village Hotovle, of the parish of Poelland, in the province of Carniola, Austria, on the 16th day of October 1818 and was baptized on the same day, in the parish church of St. Martin, by the assistant priest Francis Resch. His god-parents were Caspar Oblak and Gertrude Jerch. His father's christian name was Mathias and his mother's Mary, whose maiden name was Demscher. They were people of moderate circumstances, owned a farm of a good proportion, but the tilling of the soil on account of its poorness, cost its owners considerable labor and sacrifice. They had six children, from among whom Ignatius, for his extraordinary talents, was soon singled out for a higher education. He first attended the small parochial school at Poelland, and at the age of thirteen was sent to the neighboring town of Krainburg, where, that year,

he completed the elementary course. In the fall of 1825 he entered the royal Gymnasium of Laibach and with fair success finished the first grade of Latin, although he experienced no little difficulty in seeing through the varied entanglement of the new classic language he undertook to acquire. The second year this hazy comprehension proved fatal, in as much as he was not promoted with his class, and a serious question arose at home, whether he should be allowed to try it over or be made to till the soil after the fashion of his ancestors. Between the frequent reproaches for his failure the parental love, like the sun behind a passing cloud, revealed itself with so much greater effect upon the young heart of Ignatius who more keenly felt the disgrace of his failure than even the wounded pride of the parents. Tears and resolutions commingled abundantly! Seeing her progeny so repentant of a mis-

deed—for which he could not help—the good mother, as fall approached, came more and more to the resolution that she would deprive herself of many things, to see her boy go back to school, if for nothing else, than to reprove by a successful year the malicious inquisitiveness of the neighbors. Ostensibly the father was against another trial, but in his heart the wound of paternal ambitions was as smarting as that of his wife, and so he

of stormy days at home, held his own, and with the proper application of his talents easily won out. From year to year he became a more assiduous student, so as to reap the praise of his would-be-persecutors and the glory and admiration during vacation at home. Three years he spent in Rudolfswert and returned with the scholastic year 1830 to Laibach where he remained to the completion of philosophy, four years later. His own



MARQUETTE IN 1857.

needed little coaxing, before he gave his assent, but with the referendum that Ignatius must change schools. This agreement reached, Ignatius was ushered to Rudolfswert and matriculated as 'repe- tent' of the second Latin. As such he was not bedded on roses, for the innate propensities of professors towards persecution frequently assumed bold relief, but our Ignatius, with the vivid recollections

ambition and that of his pious parents led him, in September 1834, into the diocesan seminary in Laibach, from where he was graduated with honors in summer of 1837. August 13th of the same year, the Prince Bishop of Laibach, Anton Aloys Wolf, raised him to the priesthood, and issued to him the following *celebret* for his first Mass: "We give permission to the neo-presbyter of Our diocese, the

Rev. Ignatius Mrak, to celebrate his first holy sacrifice of the Mass, in the parish church of St. Martin in Poelland, but on condition only, that all secular pomp and worldliness be avoided, and that he brings from the rector of said church a certificate to that effect."¹

Notwithstanding these restrictions, the jubilation of the entire parish ran high, and everybody seemed to have foreknown that the 'little failure' of young Ignatius was only a mischievous crochet in life presaging his greatness in future!

Father Mrak paid little attention to the augury of his co-parishioners, his mind was turned to his future. Fieldmarshall Baron Peter Pirquet had applied to the Prince-Bishop for a tutor for his son. Father Mrak sought the appointment to which his bishop reluctantly consented. The post was not so easily filled because the government, with unrelaxing severity, demanded of the applicant a rigid examination, equivalent to that of a professorship. Father Mrak took the examination and received the appointment. The bishop gave him this letter of recommendation:

"We make known to all that bearer, Rev. Ignatius Mrak, secular priest of Our diocese and tutor to the son of his Excellency Peter Pirquet, Baron of Cesena, Im-

perial Fieldmarshall, desiring to go with him into the Austrian domain in Italy, has humbly petitioned Us to allow him the departure and to furnish him this letter of commendation; favoring his request. We grant him permission to remain outside of Our diocese during the term of one year, at the same time attest that inasmuch as the exercise of sacred rites of Priesthood are concerned, he is in no way restricted, that he is of good morals and for the care of souls approved in Our diocese; We, therefore, as much as it behooveth Us in the Lord, commend him, by these presents, to all to whom he shall come."²

Father Mrak sojourned in Legnago, near Verona, six months and remained altogether two years in the service of that noble family. Returning to the diocese he was made, January 27, 1840, third assistant to the pastor, the Rev. John Traun, who had been pastor in Poelland, Mrak's native parish, when Mrak was born. From this assistantship he was

N. T. U. N. facimus, praesentium exhibito rem R. D. Ignatium Mrak, Dioecesis Nostrae Presbyterum secularem et informatorem filii Dni. Petri Pirquet Lib. Bar. a Cesenatico caes. reg. Prom. areschalli campi generalis cum eodem in Italiam Austriacam ire cupientem, humiliter nobis supplicasse et facultatem huic discedendi et litteras commendatitias sibi largiremur; cuius petitioni ammentes mox dictam facultatem, extra Nostram Dioecesim commorandi, ad annum duraturam, eidem huic concedimus, simulque attestamur, eundem nullo, quoad constat, impedimento a sacrorum, imprimis vero Presbyteratus Ordinis exercitio prohibito, sed bonis moribus praeditura, et pro cura animarum in Diocesi Nostra exercenda approbatum esse; quo circa eundem omnium, quibus praesentes exhiberi contigerit, favoribus, quantum in Domino possumus, commendamus.

Ex Residentia Nostra Episcopali, Labaci die 30. Septembris 1838.

ANTONIUS ALOYSIUS,

Episcopus.

ANTONIUS KOS,

Notarius.

¹ Reverendo Domino Ignatio Mrak, neordinato Presbytero Dioecesis Nostrae, primum suum sacro sanctum Missae sacrificium in Ecclesia parochiali S. Martini in Poelland offerendi huic, ea tamen lege, licentiam damus, ut omnem pompam saecularem ac strepitum profanum devitet et a R. D. Rectore praefatae Ecclesiae testimonium afferat, Primitias decenter celebratas fuisse.

Ex officio episcopali Labaci die 14. Augusti 1837.

ANTONIUS ALOYSIUS,

L. S.

Episcopus.

(In diocesan Archives, Marquette.)

L. S.

transferred in the same capacity, to Slavina where he remained until summer of 1845, when in July he sailed from Trieste, on the sailship Hindoo for America, the entire voyage occupying eighty five days. Father Mrak reached New York on the first of October and set out immediately for Detroit. Bishop Lefevre received the young priest most cordi-

mediately subject to him until these faculties are recalled." ³

Father Mrak rejoiced at his appointment because it gave him an opportunity to remain in company of another priest from whom he could learn the Indian language, as he had decided to devote his life to the conversion of Indians, as did his countryman Baraga, whose example and writings were chiefly instrumental in inducing him to renounce home, comfort and prospects of the future, and to embrace the self sacrificing life of an Indian missionary. On a propeller Father Mrak arrived on Mackinac, and, for lack of traveling accommodation, was forced to remain the guest of Father Renterghem, till some Indians, who were sent for, arrived in St. Ignace and took their future curate with them. His desire to learn Indian was so great that he commenced to interrogate the Indians by means of signs, disjointed English and French words, about this and that; when he met Father Pierz he greeted him: "Anim eji bimadisien!" ⁴ to the great amusement of the venerable missionary. And we are told by the same Father Pierz that his new curate after scarcely ten days attempted to preach in that marvelously strange language. "Now I am much rejoiced in my fellow laborer and countryman, Father Ignatius Mrak, who arrived here last week as my assistant. On All Saints' day he preached Indian from my writings very intelligibly to the great satisfaction of all. He learns the language very diligently." ⁵



RT. REV. IGNATIUS MRAC AT THE TIME OF HIS CONSECRATION.

ally and after a week's rest assigned him assistant to Father Pierz at Arbre Croche. "As we have deemed it necessary to send an assistant to the Rev. Father F. Pierz, missionary in Arbre Croche, aware of your piety, learning, and other accomplishments, we appoint you his assistant and vicar to remain im-

³ Letter of Bp. Lefevre, Detroit, Oct. 7, 1845. The facsimile is annexed.

⁴ How is your health?

⁵ Letter of Fr. Pierz, dated Arbre Croche, Nov. 5, 1845, to the Leopold Society. Annals XX.

Für die dritte Classe.

Von Seite der k. k. Hauptschule in Krainburg wird hiemit bezeuget, daß *M. Jakob* öffentlicher Schüler der dritten Classe, sich in den Sitten *gütlich* verhalten, und die für den *Latinum*-Curs vorgeschriebenen Lehrgegenstände folgender Massen erlernt hat:

Die Religion	<i>gütlich</i>
Die biblische Geschichte	<i>gütlich</i>
Das Evangelium	<i>gütlich</i>
Den zweyten Theil des Lesebuches	<i>gütlich</i>
Das Lesen des	
Deutschgedruckten	<i>gütlich</i>
Lateinischgedruckten	<i>gütlich</i>
Deutschgeschriebenen	<i>gütlich</i>
Lateinischgeschriebenen	<i>gütlich</i>
Das Kopf- und Ziffer- Rechnen	
in den Brüchen	<i>gütlich</i>
in der Regel = Detri	<i>gütlich</i>
Das Schönschreiben	
Deutsch = current	<i>gütlich</i>
= = Kanzelley :	<i>gütlich</i>
Lateinisch	<i>gütlich</i>
Die Rechtschreibung	<i>gütlich</i>
Das Dictando = und Rechtschreiben	<i>gütlich</i>
Die deutsche Sprachlehre	<i>gütlich</i>
Die richtige Aussprache	<i>gütlich</i>
Die Anleitung zu schriftlichen Auffäßen	<i>gütlich</i>
Das Lesen und Dictandoschreiben lateinischer Wörter	<i>gütlich</i>

Dieser Schüler verdient daher in die *vierte* *Lehrjahrs*-Classe *mit* *Wahrgen* gesetzt zu werden.

Krainburg den *7. Sept. 1824*

18

M. J. Danneberg
Director.

Lehrer.

Leopold Fuchs

For two years the two missionaries worked in fraternal harmony. The number of adult Christians, recruited mostly from among heathen Indians, had increased to 1842 souls. But as they were scattered in the most distant locations, one missionary was almost continually traveling. To avoid unnecessary going back and forth the two missionaries decided to divide the missions into two separate jurisdictions. Father Mrak, who had by this time attained sufficient fluency of the Chippewa dialect, was able to take care of a mission by himself. The proposition was placed before Bishop Lefevere. On the 10th of July 1847 he visited the missions in person and gladly granted the request. Father Pierz retained Arbre Croche, Cheboygan, Agakathiwing, Grand Traverse and Mahgigong with 1242 souls, and Father Mrak moved to La Croix, and assumed spiritual care of Middletown, Castor Islands and Manistee, altogether 600 souls. In the spring of 1851 Father Pierz, not having any more Indians to convert, left Michigan and took a new field of labor in Minnesota. Father Mrak remained in his much loved La Croix till his elevation to the episcopate, though he suffered there many ups and downs in his career.

In 1853, the Vicariate Apostolic of Upper Michigan being established, Bishop Lefevere ceded to Bishop Baraga some counties in northern Lower Michigan, thus Father Mrak came under the jurisdiction of the new diocese.

Recognizing Father Mrak's services, Bishop Baraga made him his Vicar General, November 20, 1859. "By virtue of this decree We appoint, the beloved in Christ, the Very Rev. Ignatius Mrak,

Vicar General of Our Sault Ste Marie diocese, because great are his merits in our missions in which he labored, with prudence and extraordinary zeal, fifteen years, and has by the grace of Almighty God, brought many Indians from the darkness of paganism to the light of the holy Gospel, receiving them among the number of children of the Holy Mother Church." The Latin fac-simile is annexed.

In August 1860 Father Mrak sailed to his native land to visit his relatives, and if possible to bring new missionaries for the diocese. Bishop Baraga issued him the following plenipontary letters: "Be it known to all, that We have given permission to Our Vicar General, the Very Rev. Ignatius Mrak, to undertake the journey across the Atlantic, that he may above all other things, seek missionaries, of whom there is a great scarcity, for Our Sault Ste. Marie diocese in his own native land or elsewhere, and We give him the power to adopt priests for this diocese. Given in the Mission of B Virgin of the Immaculate Conception, at (Eagletown) Grand Traverse, Michigan, July 20, 1860."⁶

Father Mrak returned to his Indian mission in October of the same year, but we are not able to say whether or not he had been successful in his mission. We know, however, that Father Mrak became dissatisfied with his lot at La Croix. Early in 1863 he wrote to Bishop Baraga that he intended to leave the missions with the opening of navigation, and return to his native country. Bishop Baraga, loath to lose so conscientious and excellent a missionary, wrote

⁶ Latin original is reproduced.

him to desist from his intentions for the sake of the immortal souls whom he could save by remaining in the missionary field. Not trusting to his own persuasive power, Bishop Baraga did not hesitate to re-

quest you to write to Father Mrak of Grand Traverse, and to persuade him not to leave our missions. He wrote to me the other day that next spring he intends to quit this country and to go to Europe.

186

Mrak Ignatius (arn Pelland, repetens cu a did

*Secunde Grammaticae classi diligentissima operam dedit,
atque in tentamine publico secunde semestris anni 186*

e doctrina Religionis	C L A S S I	prima eminenter
e studio linguæ latinæ		prima eminenter
= = geographiæ et historiae		prima eminenter
= = arithmeticæ		prima eminenter
a morum cultura		prima eminenter

adscriptus est . _____

*Datum in C. A. Rudolpho-tenen Gymnasio die 30^{ma}
mensis Augusti anni 186*

Vidi

P. Angelus Gorenz
PREFECTUS GYMNASII.

J. Carolus Schelesniagppria
PROFESSOR PUBLICUS.

BISHOP MRAK'S SCHOOL CERTIFICATE SECOND GYMNASIUM CLASS.

veal to Bishop Lefevere the designs of Mrak. On January 17, 1863, he wrote to the same bishop as follows: "My Lord! I write you these few lines in order to re-

I wrote him immediately and entreated him not to do that. I also proposed to him a change of place, to take one of the two L'Arbre-Croche missions, if he pre-

ferred them to the missions of Grand Traverse; and I would then place one of the L'Arbre-Croche missionaries in Grand Traverse.

recommend him earnestly to remain in our missions. I also beg your Lordship to ask him the true reason of so strange an intention of going back to his own

Apr 10

Mra. E. Ignatius Jan. Poelland ex a. d. d.

quarta Grammatica classi diligentem publ. operam dedit, atque in tentamine publico utriusque semestris anni 1829^m

e doctrina Religionis	<i>I Sem. - - - II. Sem.</i> <i>U</i> <i>T</i> <i>A</i> <i>S</i> <i>S</i>	<i>prima - - - prima</i>
e studio linguæ latinæ		<i>prima eminenter, prima</i>
= = linguæ græcæ		<i>prima " " prima ad æm.</i>
= = geographiæ et historiæ		<i>prima " " prima eminenter.</i>
= = arithmeticæ		<i>prima " " prima</i>
a morum cultura		<i>prima ad æm prima ad æm</i>

adscriptus est _____

Datum in Cas. Reg. Redemptoris Gymnasio die 2^{da} mensis Septembris anni 1829^m

Vidi

P. Angelus Goran

PREFECTUS GYMNASII

P. Carolus Schelesnick
PROFESSOR PUBLICUS.

BISHOP MRAK'S SCHOOL CERTIFICATE FOURTH GYMNASIUM CLASS.

"I told him that he could not leave now our missions with good conscience, as he knows well all the languages that are necessary there. I request your Lordship to

country. And when you receive an answer from him, I pray you to communicate it to me."⁷

⁷ Original at Notre Dame University, Indiana.

The correspondence between the three gentlemen would certainly prove interesting, but it would be more interesting to know 'the true reason' why Father Mrak decided to leave the missions. We have been unable to fathom the mystery. But evidently the pressure brought to bear upon him, was sufficient to offset his notions. We are equally certain, for the reason that Mrak remained in his mission, and afterwards, as retired bishop, returned to it, that it was not the discontentment with his mission that inclined him to the strange resolution. The reason must have been from an external cause.

Father Mrak stayed—and stayed in that humble position until after the death of Baraga. He was not even made administrator of the diocese upon the death of the bishop. All this had no effect upon him. He was not ambitious for ecclesiastical honors. He remained absolutely indifferent even when the official announcement was made, and the Apostolic Briefs had arrived that he was to succeed Bishop Baraga in the episcopal See of Sault Ste. and Marquette. We reproduce fac-similes of letters, from the diocesan archives—wondering at the same time that they were not lost—throwing a splendid light upon the character of Bishop Mrak.

Here is the first one, although chronologically it should be the second:

"Cincinnati, 13, Dec. 1868.

RIGHT REVD DEAR FRIEND,

Mgr. Mrak has not answered either of two letters I sent him announcing the reception of the Apostolic Letters for his consecration as bishop of Marquette.

Will you not as his best neighbor and friend encourage him to accept, were it

only to consecrate his few remaining years of noble life of sacrifices by submitting to the Episcopal yoke. The Holy Father, as you well know, is so distressed when Bulls are sent back to Him.

Wishing you and yours, Rt. Revd and Beloved Brother, a most happy Xmas and New Year, I remain ever yours,

J. B. PURCELL,

Archbishop.

RIGHT REVD P. P. LEFEVERE, D. D.
Bishop, Detroit."

To Father Mrak the Archbishop wrote as follows:

"Cincinnati, 23d. Dec. '68.

RT. REV. DEAR FRIEND:

This is the third letter I address to you, besides requesting Rt. Revd. Bishops Henni and Lefevere and Very Revd Ed. Jacker to inform you that I have received the Apostolic Letters for your consecration as Bishop of Marquette.

All are anxious that you should accept—and the Holy Father will be distressed and displeased if you refuse. I stated in my first letter that if you come to Cincinnati our good Catholics will treat you to an outfit, and we shall be delighted if you remain with us, and we shall give you enough to do until spring.

So, Rt. Revd. and Beloved friend accept and give the remaining years of your life to that good God to whom its preceding portion has been so faithfully consecrated.

Hoping *I am* to hear from you, and in the meantime wishing you a most happy Christmas and New Year, I remain your faithful brother in Christ.

J. B. PURCELL,

Archbishop.

RIGHT REV. DR. MRAK,
Bishop-Elect, Marquette."

Whether this letter of the Archbishop

pression is hard to say. Father Mrak took his own good time about it. Finally, after the Christmas festivities were end-

N 74

Mrak Ignatius, Carn Notaul, ex a did.

*Secundò Humanitatis classi diligentem publ. dedit operam
atque in tentamine publico alterius semestris anni 1831*

e doctrina Religionis	I N C I S S E M	<i>primam</i> _____
ex auctorum interpretatione et stylo		<i>primam</i> _____
e studio linguæ græcæ		<i>primam acc ad emm.</i>
= = geographiæ et historiæ		<i>primam acc ad emm</i>
= = mathesis		<i>primam</i> _____
a morum cultura		<i>primam</i> _____

relatus est

*Datum Sabaci in C. B. acad. Gymnasio die 6.
mensis Aug anni 1831.*

Vidi

Franc. Matzsch
PRÆFECTUS GYMNASII

Math. Höp
C. B. Lyc Bibliothec
Hum. PROFESSOR PUBLICUS *suppl*

BISHOP MRAK'S CERTIFICATE IN HIGHER CLASSICS.

had the desired effect, or the combined forces of Bishops Lefevere and Henni and Father Jacker made any telling im-

ed, he went, beginning of February, to Cincinnati. Even then, so the story runs, the Archbishop used all his persuasive

power to hitch him up into the "episcopal yoke."

Father Mrak had come to Cincinnati empty handed, without money or the necessary episcopal outfit. The Archbishop then, made his promise good. One of his old purple cassocks was cleaned and altered, by the Sisters, to fit the bishop-elect. Bishop Lefevere gave him an old pectoral cross and ring, both of silver, and at this writing in possession of Rev. Father Menard of Escanaba. The rest charitable hands, from among the flock, supplied.

The Brief of appointment reads in translation thus:

Pius IX. POPE.

Beloved Son, Health and Apostolic Benediction. The office of the Apostolate, conferred upon Us, not through Our own merits, by divine Providence, from on High, by which We preside over the government of all churches, striving, with the help of the Lord, usefully to exercise, We are solicitous in Our own heart and watchful, that when there is a question of committing the government of same, We endeavor to give them such pastors, as know how to teach people entrusted to their care, not only by word of doctrine, but also by example of good work, and are desirous and capable, under God, healthfully to guide and happily to govern, the churches commissioned to them, in peace and tranquillity. Since We have reserved the provision for all churches, that are now and shall in future become vacant, to Our own disposition and declared thenceforth null and void all efforts to the contrary, no matter by what authority, whether knowingly or unknowingly made. The episcopal church,

then, of Sault Ste. Marie and Marquette, being deprived of a pastor, that it may no longer suffer from the inconveniences of a vacancy being desirous with paternal and solicitous interest to make quick and happy provision, in which no one could or can intermix by decree or reservation, contrary to this, after a deligent deliberation, which We have had about placing at the head of the same church a useful and fruitful person, with Our Venerable Brothers the Cardinals of the Holy Roman Church, in charge of the Propaganda Fide, We turned Our attention to you, who, born of lawful wedlock and of lawful age, are highly commended, besides the piety in which you excel, for providence, zeal for promotion of religion and other virtues. Duly considering all this, we absolve you and hold you absolved, in so far as this matter is concerned, from whatsoever excommunication, suspension, interdict and all other ecclesiastical sentences, censures and punishments, no matter what way or for what reason pronounced, if you have perhaps incurred any, in virtue of Our Apostolic authority, with the advice of the same venerable Brothers, by these presents, We make provision for said church of Sault Ste. Marie and Marquette in your person, which is acceptable to Us and the fore-mentioned Cardinals on account of the excellence of your merits. We appoint you bishop and pastor, fully committing to you the care, rule and administration of that church, in spirituals and temporals, trusting in Him who bestoweth graces and gifts that said church, the Lord guiding your actions, will prosper as well in spirituals as in temporals, by your watchful diligence and studiousness, that

Zahl 14.

Semestral-Zeugniß.

Herr *Mrak Jozef* — — — — — and
Anton zur *Hodau* in *Styrien* gebürtig, hat den Vorlesungen
 über die Lehrgegenstände des ersten Jahrganges der philosophischen
 Studien im Studienjahre 1832, am k. k. Lyceum zu Laibach beyge-
 wohnt, und bey den öffentlichen Prüfungen des *zweiten* Semesters
 folgende Klassen erhalten:

Lehrgegenstand.	Bleib im Besuche der Vorlesungen.	Fortgang.
Religionswissenschaft = = = =	<i>sehr fleißig</i>	<i>aus der Classe mit Vorzug</i>
Philosophie = = = = =	<i>sehr fleißig</i>	<i>aus der Classe</i>
Reine Elementar-Mathematik =	<i>sehr fleißig</i>	<i>aus der Classe</i>
Lateinische Philologie = = =	<i>sehr fleißig</i>	<i>aus der Classe mit Vorzug</i>

Sein sittliches Betragen war den akademischen Disciplinar-Vor-
 schriften *höchst* gemäß.

Zu Urkunde dessen haben wir gegenwärtiges Zeugniß mit unserer Un-
 terschrift und mit dem Siegel des k. k. Directorats der philosophischen
 Studien bekräftiget.

Laibach am *2ten August* 1832.

Anton
 k. k. Director
 der philosophischen Studien.

Professoren:
Johann
Prof. d. Philosophie
Johann
Prof. d. Mathematik
Anton
Prof. d. Philosophie

it will be directed unto prosperity and that the orthodox religion will increase. Accepting with prompt devotion the burden placed upon your shoulders, you will faithfully undertake the said care and administration and with prudence exercise them that the aforesaid church may truly rejoice in a prudent ruler, and that

and communion with the Apostolic See, inviting two bishops to act as his assistants, or if they cannot easily be had, in their stead, two secular priests in ecclesiastical dignity, or if they cannot be had, either, then secular priests only, or of any order or regular institution, enjoying like favors and communion with

3am/7

Studien-Zeugniß.

Herr *Dr. med. Louis Johann Jakob Geyger* aus *Leibach* gebürtig, hat im Studienjahre *1834* den Vorlesungen über *die Anatomie des Menschen* an dem k. k. Lyceum zu *Leibach* beigewohnt, und bey der *Prüfung* im Fortgange die *1. Klasse mit Vorzüge* erhalten.

Zu Urkunde dessen haben wir gegenwärtiges Zeugniß mit unserer Unterschrift und mit dem Siegel der *philosophischen Fakultät* bekräftiget.

Laibach am *5. Juli* *1834*.

M. J. J. J. J.
J. J. J. J. J.
 k. k. Director
 der philosophischen Studien.

J. J. J. J. J.
 a. o. Professor der *Botanik*.

BISHOP MRAK'S CERTIFICATE IN BOTANY.

besides the eternal retribution, you henceforth fully merit Our favor and blessing and that of the Apostolic See. As for the rest, looking with favor upon your own convenience, We accord to you the faculty to receive licitly and validly the gift of consecration from any Catholic Prelate, whom you may choose, in favor

said See; and We grant the same Prelate the faculty, in like manner, lawfully to bestow upon you the aforesaid gift of consecration with Our Apostolic Authority, after having first received from you the profession of Faith proposed by Our See and the usual oath of due fidelity. We will, however, and decree that if

without having first received from you this oath and the profession of Faith the said Prelate presumes to bestow upon you the gift of consecration, and you to receive it, the aforesaid Prelate as well as you, by the very fact, be suspended from the Pontifical office and from the government as well as from the administration of your churches. Notwithstanding the Apostolic constitutions and ordinances as well as those of the aforesaid church, be they substantiated by oath or Apostolic confirmation or any other firmity, statute, usage or anything else whatsoever to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, the 25th of September, 1868, the twenty third year of Our Pontificate.

N. CARD. PARANIANI-CLARELLI.

In virtue of this Apostolic letter Father Ignatius Mrak was consecrated bishop of Sault Ste. Marie and Marquette, in Cincinnati on the seventh day of February, 1869, in the very same Cathedral and by the very same Archbishop and Bishops as his predecessor. They made the following attest of consecration, written in the hand of the archbishop.

"On the 7th day of February, 1869, being Sunday of Quinquagesima, upon the strength and by virtue of these Apostolic Letters, we have conferred the gift of episcopal consecration upon the Rt. Rev. Ignatius Mrak, in Our Cathedral church with the assistance of two venerable bishops who have signed this with Us.

✠ JOHN MARTIN, J. B. PURCELL,

Bishop of Milwaukee. Archbishop.

✠ PETER P. LEFEVERE,

Bishop of Zela, Coadj. Administrator of Detroit."

Other officers of the Mass were Revs. Caspar Borges, H. Doane of Newark, N. J., Otto Jair, O. S. F., Dr. Joseph Salzmann of St. Francis Seminary, Milwaukee, John C. Albrink, of Reading, William J. Halley and G. Glass. The celebrated Father Weninger preached the sermon. Many other prominent clergymen were in the sanctuary but no priest of the Marquette diocese was present for reasons of long distance and in-commodity of travel.⁸ After two weeks Bishop Mrak went by way of Chicago and Milwaukee to Green Bay, Wis. From that city he advised Father Jacker, on 27th of February, of his intended arrival. There was no connecting railway between Escanaba and Fort Howard, the distance of one hundred and twenty miles had to be traversed by stageing. Monday, March 1st, he started for his own territory and reached Escanaba in the morning of the third day—the 3rd of March. He was met by Father Bourion, who accompanied his new Ordinary, by rail, to Negaunee. From here, there was a railway to Marquette but its time table was always subject to the conditions of the weather. It was a bitter cold day and the wheels did not turn that day. Therefore two stages had come out to meet the new bishop, one for him and the other bearing a committee, Messrs. T. Moore, Louis Preville and John Thoney. A brief formality of introduction took place before the stages turned homeward. The simplicity of the Bishop, in manners and above all in his dress, made a deep impression upon his companions. In Mar-

⁸ Wahrheitsfreund, Cincinnati, 10 Febr. 1869.

quette they were used to the simple ways and habits of Bishop Baraga but his successor surpassed him. Between three and four o'clock, the jingling of the sleigh bells and the ringing of the Cathe-

The stages had halted at the most convenient place of entrance to the house, the kitchen door. Following Father Bourion, Bishop Mrak entered, bundled up in his rather strange attire, a fur cap drawn over

LECTURIS SALUTEM!

Præsentibus hisce literis testamur, *D. Spirith Ignatium*
Carniol. Nobilit. ad Aeliam _____ in C. R.
adâcienti Scientiarum Lyceo prælectiones *ex universa Theologia moralit*
perdiligenter suscepisse _____ atque in examine
 publico finali in classem *Primam*

relatum esse.

Mores quod attinet, legibus academicis *in primis conformiter*
 exhibuit.

In quorum fidem has ei manu nostra subscriptas et Directo-
 ratus sigillo munitas dedimus.

Abâci die 27. mensis Julii 1886.

Vidi

G. G. G. G.
Co. cath. Lab. can.

C. R. Studii theologici
 Director.

Josephus Dagarin
 Professor publ. *ord. Theol.*
Theologia moralit.

BISHOP MRAK'S CERTIFICATE IN MORAL THEOLOGY.

dral bell announced to the people of Marquette the approach of their chief-pastor. All who could find room in the sacred edifice crowded in, patiently waiting for the first appearance of the new Bishop.

his ears, a shabby ulster, a colored shawl around his neck and a pair of lumberman's mits, all of questionable antiquity. In the woman's domain they shall not pass without showing their passports!

'Where is the bishop?' queried the lady who had taken charge of the culinary department for the occasion. 'There he is,' pointing to Bishop Mrak, replied Father Bourion. 'You cannot fool us' was the laconic retort. It required the combined authority of Fathers Bourion and Jacker before the good ladies sank on their knees craving, with humble apologies, his pardon and blessing.

For the church ceremony a programme had been mapped out by the administrator and his advisers. Father Jacker, as the first in authority, was to introduce the new Bishop and Father Fox to deliver an address of welcome on behalf of the clergy and the people. But the good Bishop offset their plans. 'I have no Apostolic letters with me,' he said, 'they are all in my baggage which I was compelled to leave behind in Green Bay, the stagemen refusing to take more than the passengers on account of the heavy roads. I have not even my cassocks. The inthronization *shall take place next Sunday* by which time, I hope, my effects will have arrived!' All explanation, that on account of the poor heating facilities the furnace had been fired continually for three days, so as to have the church even moderately warm, and that now the people of all creeds were assembled proved of no avail. The Bishop donned a cleric's black cassock and followed the society in waiting, accompanied by Fathers Jacker, Fox and Bourion to the Cathedral. He gave a few words of explanation announcing his solemn inthronization for the following Sunday and after the benediction of the Blessed Sacrament the congregation dispersed.

Sunday March 7th, the inthronization

took place, according to the wishes of the Bishop, but not a dozen people were present on account of the prevailing cold. He celebrated a Pontifical Highmass and before he reached the consecration the wine in the chalice had frozen to solid ice, so that Caspar had to heat cloths to thaw it.

Bishop Mrak found in his actual diocese fourteen priests, the Revs. Jacker, Fox, Menet, S.J., Burns, Duroc, Walsh, Dwyer, Sweeney, Vertin, Terhorst, Orth, Thiele, Bourion, Magnee, and eighteen churches: Marquette, Sault Ste. Marie, three on Sugar Island, Mackinac, St. Ignace, Eagle Harbor, Cliff, Houghton, Hancock, Greenland, Minnesota Mine, Norwich, Ontonagon, Mission, Negaunee and Escanaba, with a Catholic population of 20,000. The Lower Michigan and the Wisconsin missions over which Bishop Baraga exercised jurisdiction had fallen back, upon his death, to their proper bishop. On September 6th, 1868, Rt. Rev. Michael Heiss was consecrated first bishop of the new Diocese of La Crosse, assuming charge of all missions within the boundary of his diocese; and on the 4th of March 1869, one month after Bishop Mrak's consecration, Bishop Lefevere died. Thus the agreement made for the care of those missions, had become wholly extinct. But strangely enough Beaver Island had been retained by Father Jacker, as administrator, and afterwards by Bishop Mrak. The reason for this so strange action may be sought only in the fact, that the Brief establishing the Vicariate Apostolic, afterwards the Diocese of Sault Ste. Marie and Marquette, mentions "Upper Peninsula and the adjacent islands," as the territory of

the diocese. Beaver Island was the only island having a resident priest. Rev. Peter Gallagher who was ordained for the Marquette Diocese. Even this theory it may, the fact remains that Beaver Island remained over two years after Baraga's death under his successor's jurisdiction, who might have kept it longer were

LECTURIS SALUTEM!

Præsentibus hisce literis testamur, *Fr. Andr. Gollmayr*,
Prof. theol. in C. R.
Scientiarum Lyceo prælectiones in theologia
dogmatica — **atque in examine**
publico finali in classem *Præsentibus* —

relatum esse.

Mores quod attinet, legibus academicis *imprimis conferentis*
 exhibuit.

In quorum fidem hæc ei manu nostra subscriptas et Directo-
 ratus sigillo munitas dedimus.

Actum die *24* mensis *Julii* 1836.

Vidi

G. Suppan
Ord. cath. Sab. Can.

C. R. Studii theologici
 Director.

Fr. Andr. Gollmayr
theol. Doct.
 Professor publ. ord.

BISHOP MRÁK'S CERTIFICATE IN DOGMATIC THEOLOGY.

does not seem very reasonable, as the island is too far distant from the Upper Michigan territory to have been meant as one of "the adjacent islands." Be this as it not for an unexpected turn of things. Soon after his taking charge of the diocese Bishop Mrak became cognizant of the fact that three priests, having charge

of souls, had been ordained by his predecessor without the regular theological education. To convince himself of their knowledge they were cited for an examination which, however, proved disastrous and two of them were promptly retired in the fall of 1869. In the spring of 1871 he likewise, announced himself on Beaver Island with the intention of measuring the theological knowledge of its pastor. Being forewarned and having a certain presentiment as to the ultimate outcome, he told his parishioners of the approaching friendly visit of the Bishop and stated that on account of the change of administration in both dioceses the Bishop, to whom he properly belonged, would in all likelihood take him away. Father Gallagher was a splendid Gaelic orator and his parishioners were all Irish. Loath to lose him, because Sunday after Sunday he spoke to them in their native tongue, and for that matter was the only priest in many states capable of speaking fluently the language of their fathers, they hit upon a stratagem. There was only one small steamboat making her regular, but infrequent, trips to the Island and the Bishop could come only on that one. Careful watch was kept; and as the boat steamed to her dock with the Bishop on board he was allowed to pass his way under usual acclamations but the captain was told in unmistakable terms that unless he left immediately and took the Bishop along his boat would be burned. He knew there was not much blarney in the threat; the boat was the embodiment of his earthly possession and his course was plain to him. He looked up the Bishop, informed him of the situation, adding that the craft may not return to the Is-

land in another month. The Bishop unwilling to remain in the hostile camp for an indefinite time, departed from the Island. The successful scheme was plain to him as to the attained purpose and upon reaching home, with a stroke of the pen he passed the priest and the parish from his jurisdiction.

As much as he had hesitated to accept the episcopal burden, Bishop Mrak, had dutifully announced to the Holy Father his consecration. In response, under date of March 10, 1869, the Supreme Pontiff, above his own signature, most lovingly encourages the bishop in his duty as chief pastor of souls in his diocese. He particularly lays stress on the proper education of the young clergy, on the instruction of children, etc.

The first ordained by Bishop Mrak was Rev., now Monsignor, Charles Langner, July 23, 1869. September 19, 1869, he ordained Rev. John N. Stariha, now bishop of Lead. S. D.

September 5th Bishop Mrak solemnly consecrated the cemetery near the D. S. S. & A. R. R. tracks with the assistance of Fathers Martin Fox and Charles Langner.

For this year the Oecumenical Council had been called to convene at the Vatican on December 8th. In the Brief of Indiction, *Acterni Patris*, Pope Pius IX. says: "Hence we will and command that all the Venerable Brethren, the Patriarchs, Archbishops and Bishops everywhere, so also the beloved sons, the Abbots, and all other persons, whose right or privilege it is to take part in General Councils, come to this Oecumenical Council, convoked by Us." ⁹ In obedience to this call of the

⁹ Acta et Decreta Conc. Vat. I. p. 48.

present at the prosynodal meeting, on December 2nd. That he took any other part in the deliberations than that common to the six hundred bishops present, would be hard to say. It is certain that he did not remain till the end of the Council,¹⁰ and was not present when the vote on *Infallibility* was cast, Tuesday, May 18, 1870.

of the decree of the Infallibility, July 18, 1870, was the declaration of the Franco-Prussian War, in the trail of which were many evil consequences for the Church. Emperor Napoleon III. was captured and dethroned, the French army was destroyed and whole France temporarily paralyzed. Hereto-fore restrained by the

*Reverendo Domino Ignatio Mrak, neo-ordinato
Presbytero Diocesis Nostrae, primum suum sacrosanctum
Missa sacrificium in Ecclesia parochiali S. Martini
in Polland offerendi hinc, ea tamen lege licentiam da-
mus, ut omnem pompam saecularem ac strepitum pro-
fanum devitet, et a R. D. Rectore prefatae Ecclesiae
testimonium afferat, Primitias decenter celebratas
fuisse
Ex officio episcopali Labai die 14. Augusti 1837.
Antonius Hognis
Episcopus*

FACSIMILE OF PERMISSION TO REV. IGNATIUS MRAC TO CELEBRATE HIS FIRST MASS IN HIS PARISH CHURCH.

Coincident to the day of promulgation

¹⁰ Illustrissime ac Reverendissime Domine. His certiorum Te reddo, S. S. D. N. Pium P. IX. causa cognita et probata juxta Litteras Apostolicas, Multiplices inter, die 27, novembris 1869 num. IX. ob spirituales Ecclesiae Tuae necessitates, quas exposuisti in libello supplicis ea de re die 28. Martii h. a. exhibito, veniam discedendi a Concilio et in propriam Diocesim redeundi, in Audientia die 5. hujus mensis a me infra scripto Secretario habita, Tibi benigne concessisse.

Ceterum hac occasione usus profiteor eximiae observantiae meae sensus, in quibus persisto Amplitudinis Tuae humillimus ac devotissimus servus

✠ JOSEPHUS,

Eppus. S. Hippolyti,
Secretar. Concilii Vatic.

D. Romae e Secretaria SS. Oecumenici Concilii Vaticani d. 6. Aprilis 1870. Illmo ac Rmo. D. D. Ignatio Mrak.

Epo. Marianopolitano et Marquettensi. (Archives Marquette).

power of France, Victor Emmanuel seized this opportunity to carry his long cherished desires into execution. After a short but gallant struggle, the small papal army was defeated on the 20th of September, 1870 and Rome taken forcible possession of by the troops of the Kingdom of Italy. In face of this dire calamity the continuation of the Council was rendered inadvisable and impossible, the Holy Father, therefore, by the bull *Postquam Dei munere*, dated October 20, 1870, prorogued the Council until a more seasonable time.

Our Bishop Mrak, after a visit to his



LEFÈVRE,

Dei et Apostolicae Sedis gratia,

EPISCOPUS ZELANUS,

COADJUTOR ET AD ILLUD PRÆTORI DEDICATUS.

*Dilecte Sedis in Christo Reverende De Ignatio Mraque salutem
et carissimum Præstitere Salutem.*

*Quum adjectorem Reverendi P. Fr. Pierz Missionario ad Stationem
Arbre Crochei mittere ad Dei gloriam animarumque salutem
magis ac magis promovendam in Domino expedire judicavimus.
Hæc in tuâ, Reverendè, opinionem putati scientia, aliisque ecclésiis
plurimum in Domino confidentes, Te, prædicto Fr. Pierz adjectorem
et vicarium deputamus, ita ut in regimine animarum illius Mis-
sionis, ab illo immediate peniteas. Facultatis Tebe alias concessas
confirmamus per prædictum, ad revocationem usque validam.*

*Datum Detroit. ex Archiepiscopaliibus sub signo sigillique
Nostræ et Secretariæ Nostræ subscriptione
Die Septimæ Octobris A. 1845*

*+ Petrus Paulus Episcopus Sed. Græg.
Vic. G. G.*

De mandato Illor. a. N. Episcopi

Sancti Hilary - Leica

native country, effected passage for himself and a student, Luke Možina, on a packet sailing from Trieste to Glasgow. The boat went down the east coast of Italy and put into a Sicilian port to take on a cargo of sulphur. Being the eve of the feast of the Assumption, the Bishop was anxious to celebrate Mass next morning in case the ship remained long enough at the wharf. Assured of this opportunity he went ashore to make arrangements. When he presented himself to the pastor he was accorded a most hearty welcome. No bishop had visited this town for several years. The Ordinary, explained the priest, was an old man and on account of age and infirmity had omitted coming to this out-of-the-way place and since his demise, over a year ago, no appointment had yet been made. The news of the American Bishop's presence rapidly spread and the Sicilians became so enthusiastic over the unexpected honor that they immediately proceeded returning the compliment by a parade through the town. Cessation from work was so complete that there were not enough hands left to load the ship. Suggestion was made that the Bishop also give Confirmation which had not been administered for several years. A courier was dispatched and the Vicar of the Chapter readily granted the necessary permission. Only the third day, after the Confirmation, the religious ardor sufficiently abated so that the ship-master could load his boat. Chagrined at the delay the Captain upbraided the Bishop for being the cause of so much loss of time. He revenged himself by causing but one spoon, fork, and knife to be placed before

the Bishop and his companion, so that the student and the Bishop had to use them in common. Despite this slight discomfort the good, old Bishop was secretly glad that he was not deprived of the transportation as other opportunities on account of the Franco-German blockade were few, and his means scant. On his way to Rome he had taken steerage but when found to be a bishop he was given a second class cabin without additional cost. After a necessarily slow voyage the boat safely reached Glasgow whence the Bishop took passage for America.

Bishop Mrak's absence from the diocese was an unusually long one and his absolute silence, for he had not written a line during all this time, almost became ominous, so that fears were actually entertained for his safety. Administrator Jacker was so much more anxious for his return as he had the sub-deacon Eis ready for ordination whose active services were badly needed in the ministry. But as long as the Bishop did not return to his See within one year, Father Jacker calculated having the sub-deacon ordained by the Bishop of Green Bay. Early in September he sent Rev. Eis to Green Bay with a letter setting forth the circumstances. Accidentally Bishop Melcher was out of town and the candidate was asked to wait for his return. The hospitality of the pastors in the city made the wait very pleasant but it was not long. Bishop Mrak arrived unexpectedly in Marquette and the young candidate was at once recalled and ordained deacon on October 28th and two days later raised into the priesthood

Chapter IX.

Returns from the Vatican Council. —Resumes his duties.—Attends the conferring of Pallium upon the first Archbishop of Milwaukee.—Lays down the rules and regulations for the government of the temporal affairs of parishes in the diocese. Is stricken with sciatic rheumatism. Resigns his office.—Returns to his Indian mission at Eagletoen. Returns to Marquette.—His last days. His demise.

Taking again actual charge of his diocese, Bishop Mrak appointed his former administrator Vicar General, and commissioned him to the new parish of Calumet. In Marquette he retained the newly ordained Father Eis.

Bishop Mrak showed his good wisdom by being extremely careful whom he received into his diocese; more so with the students than with priests for obvious reasons. A certain young man had applied for adoption into the diocese from Collegeville, Minn. On an occasional visit to the College, Father Eis was told to investigate his standing and as he was not recommended by the faculty, the Bishop refused to accept him. Nevertheless the young man came to Marquette of his own accord and after a short trial by the Bishop was informed that he would do better seeking employment in the mines or elsewhere. He departed and went among the miners, but not to look for work. In a smooth story he told

them on account of shortage in funds he was compelled to suspend his studies for priesthood, and that the Bishop had granted him permission to collect enough money required to complete his education. To give a semblance of truth to his story he endeavored to associate himself to the priests as much as possible and thus deceive the good hearted into a liberal donation. When his operation became known to the Bishop, he caused a circular to be read from the pulpits in the diocese denouncing him as a fraud. On the Sunday when the circular was read in the Cathedral by Father Eis, he happened to be present at Mass and he promptly shouted out 'Its a lie,' and hastily made his exit. After that he went to Calumet and succeeded in deceiving Father Jacker, who, believing his stories admitted him in cassock and surplice into the sanctuary. The fact came to the knowledge of the Bishop, and for punishment he took the Vicar-Generalship from Father

Jacker. The young man seeing himself drifting on a plank till picked up by another boat. On the same boat was Coburn for New York and perished with drowned Rev. Father Kohler, S. J. The



FRIDERIGUS BARAGA,
DEI ET APOSTOLICÆ SEDIS GRATIA
Episcopus Marianopolitanus,
IN MICHIGAN.

Lecturis salutem et benedictionem in Domino.

Hujus vigore Decreti constituimus dilectum Nobis in Christo, Admodum Reo Gravi Ignatium Mraak, Vicarium Generalem Diocesis Nostræ Marianopolitanae in Michiganæ, utpote qui de Meritis Nostris bene meritis est, in quibus jam per quindocim annorum spatium, prudentiâ et zelo insignis, laborat, quoque plurimos Indiarum ex paganis cœcibus ad lucem Sani Evangelii perduxit, atque per S. Baptisma, gratiâ Omnipotentis Dei, in numerum filiorum S. Matris Ecclesiæ recepit.

In quorum fidem hoc Decretum manu propria subscripsimus, nomen sub- scripsimus, sigillumque Nostrum apponimus, Marianopoli, (Sault-Sainte-Marie,) Michiganæ, die vigesima Novembrii A. D. MDCCCLXIX

+ Fridericus,

Episcopus.

FACSIMILE OF BISHOP BARAGA'S LETTERS APPOINTING REV. IGNATIUS MRAK VICAR-GENERAL OF THE DIOCESE OF SAULT STE. MARIE.

her October 15, 1871 in Lake Huron. The only survival of the catastrophe was a Frenchman, who saved himself by Frenchman tells that while the priest had every passenger, Catholic or Protestant under perfect control in the hour of their

peril, that student alone was racing around the boat a perfect maniac and met his doom in that condition. he considered his usefulness much lessened and therefore chose the St. Paul diocese where he could devote his talents



FRIDERICUS BARAGA,
DEI ET APOSTOLICÆ SEDIS GRATIA
Episcopus Marianopolitanus,
IN MICHIGAN.

Lecturis salutem et benedictionem in Domino.

Notum sit omnibus his litteris inspecturis, Nos permississe Admodum Pater Dno Ignatio Mraz Vicario Episcopi Generali, ut institueret trans Mare Atlanticum, prout in patria sua, et alibi Missionarios pariter pro Missionibus Societatis Episcopi Marianopolitanae in Michigan, quae nunc magna eorum penuria laborat, eoque postulatum facimus, recipiendi Sacerdotes in numerum Cleri hujus Societatis.

Datum in Missionibus B. Mariae V. sine labe conceptae, (Engletonum, Jesu de Traverse, Michigan) die vigesima nona Julii, A. D. MDCCCLX

Fridericus,
Episcopus

FACSIMILE OF BISHOP BARAGA'S LETTERS EMPOWERING VICAR GENERAL IGNATIUS MRAK TO OBTAIN PRIESTS WHILE ABROAD.

In September 1871 Rev. John N. Starsha left the diocese and went to Minnesota. Not knowing the French language to a fuller extent. His zeal and ability soon came to the notice of his Ordinary. In 1890 Archbishop Ireland made him

his Vicar General and October 28, 1902 he was consecrated bishop of the newly erected diocese of Lead, S. D.

A document drawn up February 22, 1871¹ tells us of a strange compact entered into by Bishop Mrak and Rev. Honoratus Bourion, according to which the latter was to remain pastor of the two churches, Negaunee and Ishpeming, for a period of at least five years; he was

five years, to begin from the date of this agreement." This contract, however, did not remain long in working order, for in the following September Father Bourion withdrew from the parish and from the diocese, leaving the former in a badly mixed-up state. The Negaunee parish property was hypothecated for more than fifteen thousand dollars and its bankruptcy plainly visible within the horizon.

Dec. 13. 20. 1868

Right-Rev. Dear Friend

Mr. Mrak has not answered either of two Letters I sent him, announcing the receipt of the Apostolic Letters for his consecration as bishop of Marquette.

Will you not as his bene-
neighbor and good neighbor
write to accept immediately to
consecrate his friend becoming
years of a noble life of sacrifice
by submitting to the Episcopal rite

The Holy Father, as you he
well know, is so delighted
when Bishops send back
to Him.

Wishing you and yours,
Rev. & Beloved Brother,
a most happy Xmas and New
Year, I remain ever yours

J. B. Fenwick
Bishop

Right-Rev. P. P. Lefevre
Bishop Detroit

FACSIMILE OF ARCHBISHOP PERCELL'S LETTER TO BISHOP LEFEVRE REQUESTING HIM TO INFLUENCE FATHER MRAK TO ACCEPT THE LITURGICAL CONSERVATION.

to become responsible for the existing indebtedness of both churches, in consideration of granting "to the said party of the second part (Bourion) all the revenues of the said churches and church property, either from pew-rents, or free gifts of the people and other regular income from the diverse functions of the ministry, and all that for the space of

¹ Dioces. Archive.

To save the parish property and the good name of the Catholic cause, the Bishop appointed Rev. John Vertin to succeed Father Bourion, trusting that the young priest, whose financial economics in Houghton had shown him in the best of light, would be able to cope with the extraordinary debt. In this the young priest effectuated fully the expectations of his Bishop. At this time, Ishpeming

(Inclosure 23rd is
Pet's Dear Friend

Thought this better to
write you before I give
my Mr. B. - Books, Hems and
Lefens and very kind
letter to inform you that
I have rec'd the proctor's
for your appointment as
Bishop of. Margaretta
All are signs that you
should accept and that
they rather see in it
as a pleasure of your Regis
I will in my next letter
if you care to receive it

then you rather will but Christmas and New Year,
and than accept and in Roman's perfect love
shall be replaced if you
Remain with us - and we
shall give you every
to a little morning
to Pet's and the same
accept and in the Roman's
regarding the letter that
you had to attend it
and was first to return
to the fully towards
Hoping down to know how
you and in the meantime
wishes and a most happy

Right Reverend
Bishop, St. Margaretta.

FAVOUR OF THE BISHOP OF MONTREAL TO THE REV. FATHER JOHN TO ACCEPT THE
BISHOPRIC OF ST. MARGARET

also became an independent parish and Rev. John Burns its first resident pastor.

For the two vacancies created by the above appointments there was only the new arrival, Rev. Anaetus O. Pellisson, available, but Eagle Harbor on account of its isolation received preference so Houghton was again made tributary to Hancock until February 24, 1872, when Revs. Luke Možina and Oliver Comtois were ordained and appointments made. On the 20th of June of the same year Bishop Mrak conferred holy Orders on Rev. Paul Nadeau, S. J.

In Marquette there was a good contingent of French-Canadians from the very start of the city, and their number steadily increased so that in 1872, they considered themselves strong enough to branch off from the Cathedral parish and build a church of their own. With the approval of the Bishop they purchased on Washington street the Methodist church for the sum of two thousand five hundred dollars, remodeled it to meet the requirements of a Catholic church and on Sunday, the 18th day of August, 1872, Bishop Mrak blessed it for them, dedicating it to the honor of St. John the Baptist. This was in the diocese the first church of a national character. Rev. Moise Mainville of the Viateurs was present at the dedication and was installed, for the time being, as its first pastor.²

² Die 18. Augusti A. D. 1872, Dom. XIII, p. Pent. in festo Sti. Joachim Ecclesia Canadensium, sita in Washington Str. quam a Methodistis pretio 2500 monetæ americanæ emerunt, a me infra scripto in honorem Sti. Joannis Baptistæ, assistente Rev. Dmo. Moise Mainville, sac. congr. Sti. Viatoris benedicta fuit.

✠IGNATIUS MRAK.

Epus. Marianopolitanus et Marquettensis.
Lib. Bptz. Eccl. Cathedr.

The Bishop's residence, built by Father Duroc in 1856 for the double purpose of church and house, had by this time, if not entirely, outlived its usefulness, become very uncomfortable. Besides the pastor and the servant the Bishop kept always, or most of the time, a student, which made the house well crowded. This made him think of a new house and he, in his mind, was designing one that might be turned at any future time into a seminary. The only specifications he laid out for it was that it should be of brick and large enough; pretensions as to the style and external appearance he had none. In the fall of 1872, expecting to be absent for a long time, superintending the printing of an Indian prayer-book, before his departure he laconically said to Father Eis: "You know what kind of a house we want. Build that house while I am gone. Build it large enough." Father Eis knowing the Bishop's ways, understood his task but did not consider it as lightly as the Bishop expressed it. Down town was an architect employed by some, who were putting up large, up-to-date buildings on the main street. After a consultation the two agreed upon the size and style and Mr. Greene was asked to make the plans accordingly. To suffer no loss of time, Father Eis at once ordered the excavations for the foundations. Just then the Bishop returned unexpectedly. He was well satisfied with the priest's attempt but the plans, being drawn to a scale, and shaded to show with effect a modern residence, would not do at all. It was all *too stylish*. He called in a man Gregory, who by occupation was an undertaker and carpenter and to him he explained what kind of a house was wanted. The

excavations made were quickly suited to the new foundations upon which arose the present episcopal residence. It was ready for occupancy early in the fall of 1873. The old house was sold to Mr. John McCabe who moved it across the street and converted it into a more modern dwelling.

Rev. Joseph A. Hubly was ordained priest December 22, 1872.

The next five years were days of trials and tribulations for Bishop Mrak. The depression in the copper industry which spread, like death-pall over his diocese, causing a great reduction in the population, was greatly responsible for many of his sorrows. With tearful eye he looked upon the closing of two prosperous schools. The Sisters of St. Joseph not being able to carve out their existence in the Sault gave up their charge in 1871. One year later they abandoned the Hancock school for the same reason. The same year the Ursuline Nuns were preparing to leave Marquette and had it not been for the self-sacrificing spirit of the St. Joseph's Sisters there would have been left but one Sister school in the diocese. At the pressing invitation of Bishop Mrak the Sisters of St. Joseph purchased the holdings in property from the Ursulines in Marquette and resumed teaching where the Ursulines had left off, reopening a Boarding and Day school. The missions, on the contrary, increased, but their increasing number caused the Bishop additional worry because he did not have enough native priests to supply them. To Menominee he sent Rev. Martin Fox, who, with indefatigable zeal, completed a church, for those days certainly an extraordinary church-edifice.

On the feast of the Apostles Sts. Peter and Paul, June 29, 1873, Bishop Mrak, with the assistance of the pastor, Rev. C. Langner from Escanaba and Rev. Edward Walsh from Fort Howard, dedicated it to St. John the Baptist. Clarksburg received a pastor in the person of Rev. Joseph François Berube, an arrival from France. Torch Lake, the present Lake Linden, was given in charge of Rev. Francis Jacob Helliard, a priest also adopted from France. In L'Anse—the L'Anse proper—a church was under construction but had to be left in Father Terhorst's care for want of priests. So likewise the new church in Wyoming, the Pennsylvania Mine, remained a mission to Eagle Harbor.

In 1873 not a single priest was ordained for the diocese. In 1874 Bishop Mrak obtained two students in Rome, Fabian Pawlar and John Pitas, but for some irregularity in the papers sent to Rome by Bishop Mrak, the latter refused to wait till they could be corrected and was ordained for the diocese of Buffalo. Father Pawlar received the Holy Orders, for the diocese of Marquette, on the 19th of May, 1874. At home Bishop Mrak conferred Holy Orders, on May 29, 1874 upon Rev. Philip Finken and Rev. H. J. Rousseau for his own diocese, and for Green Bay, sede vacante, upon Rev. Athanasius Nicholas Buschle.

In July the Bishop thought it advisable to transfer Rev. Father Dwyer from Ste. Anne's Hancock, to Rockland and to leave his assistant, Father Hubly, in charge of the parish. This move was met with a vigorous protest on the part of the Irish population. They considered themselves wronged. National feeling

ran high and incentive street-oratory disquieted the agitated minds the more till some of the men proceeded forcibly to restrain the lawfully appointed priest from the exercise of his office. It was certainly a new feature in a diocese that was scarcely merging from a state of traveling missionary—when people were glad to see a priest of any nationality—into a state of well regulated and independent parishes. Bishop Mrak met this spirit of insubordination promptly, calling upon

appointed Frederick Eis as permanent pastor.

The Hancock incident saddened the Bishop; in the simplicity of his heart he never thought that such a thing could happen. He now more than ever regretted the acceptance of the episcopacy, and envied the peacefulness of his former missionary life. When he pursued his priestly duties with scrupulous exactness, no accidents rippled the calm of his soul and mind; he was poor but contented,

*Dilecto Filio Ignatio Mrako
 Dioc. Marianopolitanae, et Marguettensis
 Presbytero.*

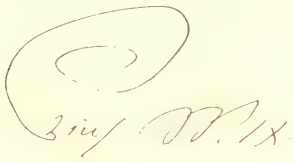
*Die 7^a Feb 1866, Datus in Lingua Germanica
 Vi & Virtute hancum Literarum Apostolica
 Camera Sacrae Theologiae Consultationis
 C. P. D. Ignatio Mrako in Cathedrali
 Vestra Ecclesia, assistentibus duobus
 Vicariis, et Episcopi gratia nobiscum
 subscribitur E. P. Dunell
 Archiepiscopus Cur. C.*

ADDRESS ON THE BULL OF APPOINTMENT AND ATTEST OF
 BISHOP MRAK'S CONSECRATION.

the deluded members of the congregation at once to submit to the ecclesiastical authority, and when they failed to obey, he placed the church under interdict and pronounced canonical penalties upon the ringleaders and all those who resisted his authority. Here, too, the innocent suffered with the guilty. The church remained closed during July, August and September. Early in October the Bishop in person opened the church and for one Sunday conducted the services, and then

and precisely this apostolic poverty was the chief cause of his happiness because, beyond the wants of daily bread and vesture he had none, and these were abundantly supplied, though they would not have satisfied an epicure or a gallant, they were good enough for him. Now, his elevation to the episcopal rank has robbed him of that peaceful, happy life and has in no way recompensed him with temporal advantages, for he became poorer than ever. He was like unto a father

whose children cry for bread and he has none to give them, nor even a place to earn it for them. With accustomed self-denial he could have borne his own temporal poverty, were it not for the demands made upon him which he could not satisfy. The bareness of his little churches loudly spoke to his gentle heart for the necessary utensils; the few people widely scattered appealed to him for a pastor, and he had none to send them. Small wonder then, that thoughts of resigning his office frequently invaded his mind. The advanced age of sixty-five years



SIGNATURE OF POPE
PIUS IX.

would have sufficiently justified the step, could but another reason, that of infirmity be added. Although of small build, he was still hale and hearty, and the long Indian-missionary life had made him wiry and of almost inexhaustible endurance. So he continued to fill the See upon which Providence had placed him. To relieve the great want of priests he adopted from outside Revs. Benjamin Lebouc and Francois J. Helliard in '87; Mois Mainville, Joseph F. Berube, Anacleto O. Pellisson in '72; William T. Roy in '73; John Brown, Hugh McDevitt, Simon Marceau in '74. Not satisfied to people the diocese with an alien clergy, he made use of all means at his disposal, however meagre at that time, to procure a native priesthood. The Archbishop and Bishops of the Pro-

vince (at that time Marquette still belonged to Cincinnati) aware of the needy condition of the struggling diocese, voted him *in perpetuum* two free places in the Propaganda, Rome, established for their benefit by a charitable legacy of the priest, Jeoffray. The same sacred Congregation, however, allowed only one, reserving the other for the Archbishop and the Bishops of the Province.³ The first one to occupy this place was Rev. Martin Kehoe, and after him Rev. Jos. G. Pinten; at present the privilege is enjoyed by J. Stenglein who is expected to complete his studies at the close of the present year (1905).

On the 23rd of April 1875 Bishop Mrak ordained Rev. Peter Menard.

The diocese of Marquette belonged, since its formation as Vicariate Apostolic in 1853, to the Province of Cincinnati together with her sister dioceses of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Louisville and Vincennes. The Province of St. Louis was an extraordinary large one having as suffragan dioceses Alton, Chicago, Dubuque, Green Bay, La Crosse, Milwaukee, Nashville, Santa Fe, St. Joseph, St. Paul, Vicariates Apostolic of Arizona, Colorado, Indian Territory, Montana and Nebraska—fifteen in all, embracing the states of Missouri, Tennessee, Illinois, Wisconsin, Iowa, Kansas, Nebraska, Minnesota, Dakota, New Mexico, Colorado, Arizona and Indian Territory, covering an area of 1,041,555 square miles, or almost five times as large as the whole German Empire. This colossal Province Pius IX. dis-

³ Letter of Card. Franchi, Praef., May 31, 1875. Archiv. Mar.

Santa Fe into Metropolitan Sees on the 12th of February 1875. In the new Province of Milwaukee, besides Green Bay, La Crosse, St. Paul, the Vicariate Apostolic of Northern Minnesota was also included the Diocese of Sault Ste. Marie and Marquette. The papal Ablegate Monsignor Roncetti, accompanied by Dr. Ubaldi, had brought to Cardinal McCloskey of New York the Biretta and at the same time carried the Apostolic Briefs and the Pallium for the first Archbishop of Milwaukee. On May 31st they arrived in the city. "On the 3d of June, the Octave of Corpus Christi, were assembled in the Bishop's Hall a great number of priests from the Archdiocese and the neighboring dioceses and the Rt. Rev. Bishops, Heiss of La Crosse; Mrak of Marquette, Foley of Chicago, Ryan of St. Louis, Seidenbusch of St. Cloud and Krautbauer of Green Bay. The joyous pealing of bells accompanied the psalmody of two hundred and twenty seminarists, over two hundred priests and the above bishops in their solemn procession to the Cathedral. The Bishop of La-Crosse, as senior bishop of the Province, celebrated the Pontifical Highmass with Rev. Father Batz as deacon, Father Willard as sub-deacon, and Father Wappelhorst, the rector of the Seminary, as master of ceremonies. Assistants to the Archbishop on the throne were Rev. Father Lalumiere, S. J., archpriest; Fathers Donoghoe and Casey deacons of honor; Rev. J. Joseph Keogh, professor at the seminary, was master of ceremonies. After the gospel Bishop Ryan ascended the pulpit taking for his text the fifth verse of the XV. chapter of St. John.

"After the Pontifical Mass the celebrant congratulated the Archbishop upon his well deserved elevation, paying high tribute to his long labors in the vineyard of the Lord. Thereupon the Apostolic Ablegate, Msgr. Roncetti, explained the meaning of the Pallium, spoke at large of the archiepiscopal dignity, alluding to the splendid merits of the first bishop of the State, he expressed his great delight to have been chosen as the bearer of this token of appreciation on the part of the Holy Father and concluded with the expression of sincerest hope that priests and the faithful will in this marked benevolence of the Holy See receive a new impulse to remain loyal to the Roman Catholic Church, the **Mother and Teacher** of all churches.

"The Archbishop deeply moved answered likewise in the Latin tongue 'That you, Most Reverend Ablegate were ordered, by a special disposal of kind Providence, to the greater honor of the Church in the United States, by our Holy Father Pius IX. to bring to the excellent Archbishop of New York the mark of his cardinalial dignity was well known to us. But who would have presumed that you would visit our humble city, that such a solemnity would take place here today, and that such an honor would be conferred upon this, by Gregory XVI. erected episcopal See. It was even at that time a great favor raising me, though unworthy, to such dignity and entrusting to me the jurisdiction over a territory peopled mostly by Indians and in which I found four missionaries but where today through the mercies of God there are four episcopal Sees and more and more

prospects for the spreading of our Holy Church.

"God—the strength of those who confide in Him—is truly wonderful in the government of His Church through the Apostolic See from which flows all power, because the Chair of the Apostle Peter is a living fountain from which streams the blessing over the entire earth. It is the ever fruit-bearing tree giving life to the faithful, it is the inextinguishable torch illuminating all darkness.

our most glorious, most beloved Holy Father, the Pope."¹

Vicar General Muehlsiepen of St. Louis read the papal documents, Bishop Heiss invested the new Archbishop with the Pallium, and after his blessing the solemnity ended. The following day the Archbishop and the Bishops, Heiss, Mrak, Ryan and Krautbauer called on Msgr. Roncetti and Dr. Ubaldi at the Salesianum.

Bishop Mrak was a rigid disciplinarian



THE OLD TIME STAGE FROM NEGAUNEE TO MARQUETTE.

"Your esteemed presence here today, Most Reverend Ablegate fills my heart with great joy inasmuch as you have deigned, in compliance with the wishes of the Holy Father, to bring me, one unworthy of such favor, the Pallium from the tomb of St. Peter. I thank you with all my heart for this act of your benevolence which prompted you and your companion to undergo the unpleasantness of a long journey and I pray to God that He may bless you, and His Holy Angel guard and guide you back to the feet of

expecting his priests not only to observe the laws of the church and the regulations of the diocese with scrupulous exactness, but to be models in all those virtues which are the basis of sacerdotal life. There was no stipulated salary; 'browse,' he used to say, knowing that none of them could get more, at his best, than a respectable living. Many of them had a difficulty to get even that and consequently complaints to that effect were not few.

¹ Dr. Johann Martin Henni, by Bishop Marty; pp. 298-300.

One priest substantiated his poverty by saying that not even milk was obtainable in his place. Shortly afterward the Bishop brought him a cow.

tions of the Propagation of Faith Societies in Europe, which in his time had become a mere pittance, he accepted his sustenance and used the balance for the mis-



RT. REV. JOHN STARHA, BISHOP OF LEAD, S. D.

If there was no stipulated salary there was no *Cathedraticum of any kind*; Bishop Mrak did not receive from the diocese even a living. From the annual dona-

tions where it was mostly needed. The bishop's residence, costing some twelve thousand dollars, was wholly paid for from this source. Any tendency on the part

of his priests to accumulate money was, in his sight, a fault, for he believed, like his saintly predecessor, that *godliness with contentment is great gain.* (1. Tim. 66.) He also had a keen sense of justice, although in the following instance he was not up-held *in foro externo.* A servant complained to him that a priest refused to pay her the full wages agreed to and upon investigating her claim, suspended the priest promptly, because he considered the withholding of wages as one of those sins which cry to heaven for vengeance. The priest appealed his case to Rome and, for lack of proper representation the Bishop lost the case, but the priest was removed to the diocese of Chicago and the woman referred to the civil courts.

The development of the diocese during twenty years was a slow one; there were no rapid strides made by any congregation, still the Bishop thought that certain rules ought to be laid down for the administration of the temporal affairs similar to those in other dioceses. Under date of January 14, 1875 he enjoined the following regulations:

“1. In every Catholic congregation there must be a *Council* for the administration of the temporal affairs.

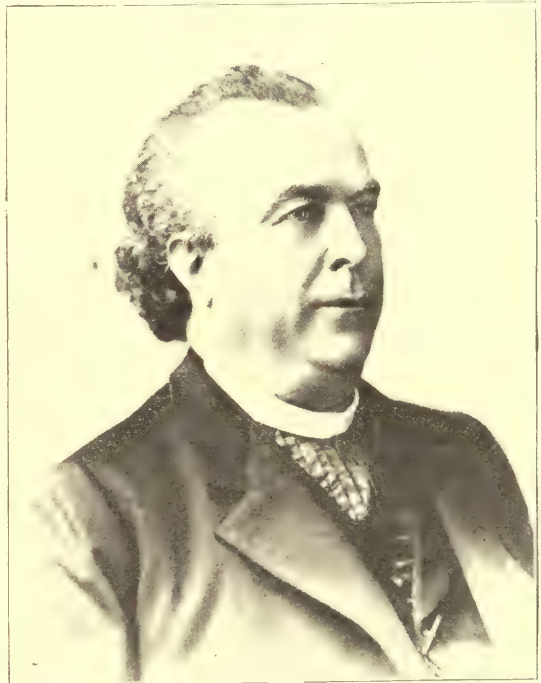
2. The *Council* shall be composed of the Pastor and two lay-members in all congregations of fewer than three hundred souls; of the Pastor and four lay-members of all congregations of more than three hundred souls.

3. The *Resident Pastor*, or (in mission places) the *visiting Priest*, shall always be one of the councilmen and president of the body. He shall hold his office

permanently, unless removed by the Bishop.

4. None shall be *Candidates* for the office of councilman except members of the congregation, contributing to its charges, men of mature age, of good, moral and peaceable character, and who comply with their Easter duty.

5. *Electors* of said councilmen are all



REV. PETER GALLAGHER, DIED AT ST. JAMES, MICH., NOV. 13, 1868.

the male members above twenty-one years, who are actual members of the congregation, and contribute their regular share to its charges.

6. The *Election* shall take place in the following manner: On the first Sunday in January, or in small congregations, on the first visit of the Priest after New Year, the Pastor will present a *List of Candidates*, chosen by himself, and

containing not fewer than three times the number of councilmen to be elected, and the Electors shall make a choice amongst the candidates so presented. The votes, written on tickets, shall be taken, and the candidates having the greatest number of votes, shall become members of the Council. None but candidates presented on the list can be elected, and all the votes given to others shall be null and void.



FRANCIS BERUBE, F.D. AT CHICAGO, ILL.
APRIL 22, 1902.

7. The Councilmen elected shall hold office for the term of *two years*, except in the following case: after the expiration of one year from the formation of a Council, half their number shall resign, and be replaced by one or two others. The out-going member or members to be chosen by lot, in-going member or

members to be elected in conformity to number 6.

8. Should any of the Councilmen fail in the discharge of his duties or in the respect due to the Priest, or give any public scandal, the Bishop must be informed, and has the right to remove from office such unworthy members of the Council.

9. In case of death, departure, removal, or voluntary resignation of any Councilman, no new election is necessary before January, as long as one member in small congregations, or two members in large congregations, continue to assist the Pastor in his administration.

10. The out-going Councilmen may be presented again by the Pastor, and in such case may be *re-elected*.

11. The *Officers* of the Council shall be: the Pastor as *President*, a *Secretary* and a *Treasurer*.

12. The Secretary and the Treasurer shall be elected by a majority of Councilmen in the next meeting after the election, and shall serve one year.

13. It shall be the duty of the *President* to convoke meetings, to preside thereat, and to preserve order therein. The Council shall meet once in every three months, and the President is authorized to convoke extra meetings.

14. It shall be the duty of the *Secretary* to take minutes of each meeting, and to transcribe them in a book kept for that purpose. He shall draw up every year a strict *account* of all the revenues and expenses of the fiscal year, and a *Budget* made in a similar manner for the beginning year.

15. The *Treasurer* has to collect all the moneys due to the Church, and to pay the obligations of the congregation, but

never without a *written order* of the Pastor. He shall keep a strict account of his receipts and disbursements, and shall present a written Report of them at every regular meeting of the Council. At every request of the Pastor, he must present the account-books for his inspection.

16. The one and same Councilman can hold the two offices of secretary and treasurer, and the Pastor himself, if elected by a majority of Councilmen.

17. It shall be the duty of the Council: 1st, to provide for the support of the clergy; 2nd, to examine, decide, and execute whatever relates to building, improving, or repairing of church, school house, Priest's house, and parochial institutions; 3rd, to administer the property and pay the obligations of the congregation. In the exercise of its duties, the Council must observe the following rules:

18. The lay-members of the Council being elected for the purpose only of aiding the Pastor in his temporal administration, no decision can be taken against his will, and he may put his *veto* on all the measures of which he does not approve. If a majority of Councilmen persist in carrying such measures, or reject some propositions made by the Pastor, the case must be presented to the Bishop, whose decision shall bind the Pastor and the other Councilmen.

19. The salary of the Pastor is fixed by the Bishop and must be paid monthly or quarterly.

20. The Pastor shall also be provided with a house and suitable furniture, or otherwise with sufficient means of procuring them.

21. The congregation shall pay for

all the things necessary for the altar, as bread, wine, candles, vestments, &c., &c. In order to provide for these expenses, a *collection* is taken up on Sundays and Holydays, by one of the Councilmen, and deposited in the hands of the Treasurer, who has to keep, and give in due time a strict account of it.

22. The Sexton, Organist, Singers,



REV. J. KE. DOZINA, DIED AT ST. JOSEPH'S
HOSPITAL, MON. EVEN., MARCH

and all officers of the church, are appointed by the Pastor, and their salary fixed by him. If the lay-members of the Council are opposed to such nominations or to the salary, the Bishop must be informed and give his decision.

23. The *School* remains under the direction of the Priest. He alone can appoint the teacher, dismiss him, fix his sal-

ary, and give for the school such regulations as he thinks proper. No special *school directors* are allowed; and in case of opposition from the lay-members of the Council to anything concerning school or teacher, the Bishop must be informed, and settle the difficulty.

24. The Bishop being responsible for the good administration of each congregation, a strict account of all the revenues and expenses of each year, from the 1st



REV. ANTHONY HULLY, DIED JANUARY
4, 1880, AT CHAMPION, MICH.

of January to the 31st of December, must be sent to him for inspection before Easter of the ensuing year, in a duplicate form, signed by the Councilmen. At the same time, the Secretary must draw up a Budget of all the probable revenues and expenses for the ensuing year, send it signed by the Council, in a duplicate form, to the Bishop, and submit it for his approbation.

25. This yearly account of all the

revenues and Expenses must be read by the Pastor to his congregation during Mass, on the first Sunday after it has been approved by the Council.

26. A special authorization of the Bishop is required:

1. For laying out in the year any sum of money exceeding \$100, for expenses not inscribed and approved in the Budget.

2. For making in the year over \$100 debts not approved before in the Budget.

3. For building or enlarging a church.

4. For receiving a Fund with charges.

5. For lending on interest money belonging to the congregation.

27. The Pastor shall keep a written account of all the property, house and church furniture, belonging to the congregation, and present a copy of it to the Bishop at the time of his visitation. This *Inventory* must be signed by the Councilmen and include all the articles acquired after the signature up to the time of its presentation to the Bishop."

The priest's salary was limited to five hundred per annum, provided the balance, after the ordinary expenses were paid, warranted that sum, if not he still kept on "browsing."

During the eight years of Bishop Mrak's administration conditions in the diocese did not change materially. New missions sprung up but added only new care and gave scanty support to the missionary whose services they required. But one thing stands to the Bishop's everlasting credit, that he made an heroic effort to reopen at least those two schools which had closed doors during the first year of his episcopate. At his invitation the Sisters of the Immaculate Heart of

Mary of Monroe, Mich., reopened the parochial school in Sault Ste. Marie, in the fall of 1875 and two years later—September 1877—the Sisters of St. Joseph again in Hancock.

With the month of October of 1877, the Bishop had entered upon his sixty eighth year; his health up to that time was exceedingly good. In the following winter an attack of sciatic rheumatism crippled him completely, for almost six months he was compelled to make his bed on the floor to alleviate his pain. With the arrival of spring and summer his condition failed to improve much, and he was advised to try a water cure. The nearest institution of that kind was a place in Milwaukee, in the neighborhood of the old Jesuit residence, kept by a man under the supervision of a physician of some local repute.

Becoming the guest of Vicar General Kundig, Bishop Mrak frequented the establishment without much beneficial result. Forcing facts to an issue he was plainly told that for a man of his years there was no cure. Reconciled to his fate he realized that in his condition he could no longer bear the responsibility of the episcopate while not being able to attend to its duties. The archbishop was apprised of the facts; the good Bishop returning home wrote to the Holy Father his resignation without any ostentation. It was not known until the winter of 1879 when his resignation was accepted and the See declared vacant. Accepting his resignation the Holy See gave him the title of bishop of Antinoe *in partibus* and allowed him an annuity of seven hundred dollars from the diocese, the

government of which he had just relinquished.

Rev. Edward Jacker became a second time administrator *sele vacante*. May 16th the new bishop was appointed in the person of Rt. Rev. John Vertin. Bishop Mrak remained in Marquette until after the consecration of his successor, September 14th. His physical condition



REV. JOHN BROWN, DIED IN FORT HOWARD, WIS.,
DEC. 1885.

turned towards the better and at the urgent request of Bishop Vertin, on account of the great scarcity of priests, he accepted the pastorate of the Negaunee church, succeeding Bishop Vertin, who had succeeded him in the episcopate. Bishop Mrak remained pastor in Negaunee till the end of September 1880 when he resigned his charge but was per-

suaded to attend to the parish in Menominee until a successor to Father Eis, who was appointed to Negaunee, could be had. In February 1881 he came to Marquette and made his home with Bishop Vertin until the summer of 1883, when he removed as chaplain to St. Joseph's Convent. In that position he remained only about a year when with improving health a longing after the Indian missions awoke in his heart. Bishop Richter of Grand Rapids most cordially welcomed

op, he induced the Dominican Sisters to teach the Indian school, and with them he shared the small annuity, which he was receiving from his former diocese.

In September 1891—Bishop Mrak was then in his eighty first year—Bishop Vertin celebrated his Silver Jubilee of Priesthood and contemplated, after the celebration, a journey to Rome. Following more the pressing invitation of Bishop Vertin than for reasons of his advanced age, Bishop Mrak returned to



FIGURE 103. THE CONSECRATION OF BISHOP MR.

the veteran missionary into his diocese and gave him at his own request, the little Indian mission at Eagle Town, Leelenaw Co. Here he seemed to have found contentment in a sphere most suitable to his liking. He worked like an ordinary priest and made no pretensions on account of his episcopal dignity, and was so much more beloved by his Ordinary, priests and the laity. In 1888, with the permission of the diocesan bish-

Marquette, September 1st, and became administrator of the diocese during the absence of its Ordinary. That he was by no means enfeebled by his age, two functions which he performed during his Administratorship go well to prove; the one was the blessing of bells, in October, for the Austrian Church in Red Jacket and the other one, the funeral of Father Rousseau in St. Ann's church, Menominee, November 25, 1891. On this last

occasion he celebrated a Pontifical High-mass.

Since his return to the city of Marquette he was domiciled in the St. Mary's Hospital holding a sort of chaplaincy.

and on the streets in the neighborhood of the Cathedral, where he took his daily walks no matter how inclement the weather. Down in Lower Michigan among his beloved Indians, Bishop Mrak



RT. REV. IGNATIUS MRAK IN HIS NINETIES.

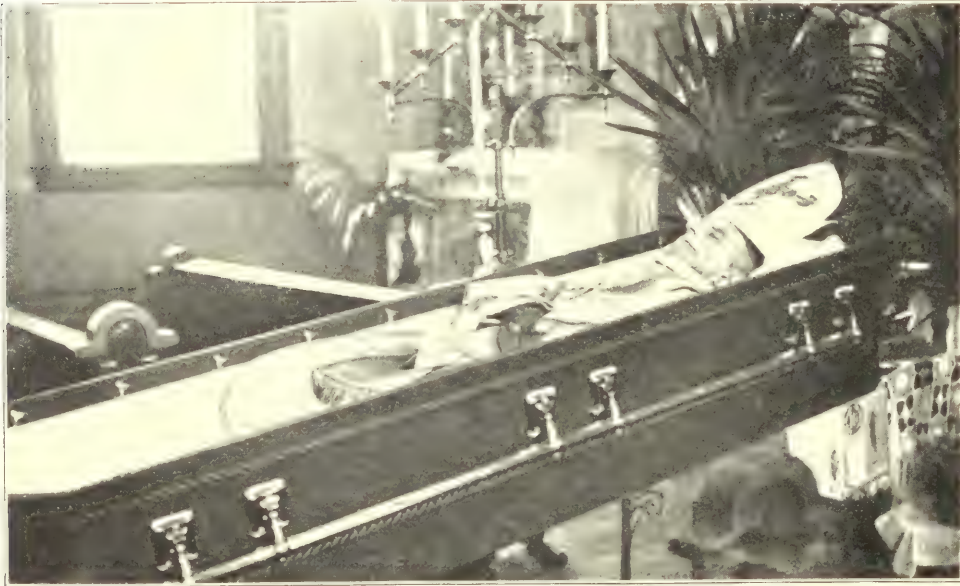
The good Sisters had furnished for him a suite of rooms on the first floor and the venerable Bishop became once more a well known figure in and around the hospital,

and had quietly celebrated his Golden Jubilee of Priesthood and lived to see his Silver Jubilee of the Episcopate. On the 8th of February 1894 he celebrated a Pontifi-

cal Highmass and received the well-wishes of Bishop Vertin and priests of the diocese among whom were Fathers Langner, Eis and Menard, the only three left from among those whom he had raised to the dignity of Priesthood.

While at the St. Mary's Hospital Bishop Mrak exercised his accustomed activity until age forbade his moving around. He visited daily each patient in the hospital and had words of comfort

German, on Astronomy⁵ and read it with the enthusiasm and the interest of a professor in that science. Indeed his unassuming appearance and his humility concealed a good deal of his learning. His humility is too well known to speak of it. His charities no man will ever know. He gave away, not to his relatives, but to deserving poor and good purposes, gave all he had. The Indians kept up a well beaten path from Presque



THE REMAINS OF BISHOP MRAK IN STATE AT ST. PETER'S CATHEDRAL, MARQUETTE, MICH.

for each of them. He said Mass every morning at six o'clock in the chapel until ten days before his death. The activity of his mind was by far greater than that of his body. By means of divers newspapers, for which he subscribed himself, he kept posted on the daily occurrences in the world. No new book of any consequence escaped his notice. When eighty seven years old he bought a book, in

Isle to St. Mary's Hospital to receive his alms; how often this venerable Bishop climbed the steps to the north entrance of the St. Joseph's Academy to hand his envelope into the hands of the superioress with the brief remark "This is for the orphans, but don't tell anybody," only Mother Agnes could tell. We ourselves

⁵ *Himmelskunde* von Joseph Plassmann; now in our possession.

have been the recipient of such an envelope, inclosing eighty silver dollars, for the use of our mission. These were the savings above his needs, from his pension, and he expended them as fast as he received them. At the time of his death there were still three hundred dollars due him which he allowed to remain in Bishop Vertin's possession for burial purposes, otherwise he died penniless.

Bishop Mrak outlived his successor, John Vertin, who died on February 26, 1899 and was present at his obsequies with that equanimity, his great characteristic in life, which embodies Christian faith and hope in the eternal life beyond the grave. Again, and for the last time, he made his public appearance, donned his episcopal robes, on the 24th of August of the same year, when, following the solemn procession to the consecration of the fourth bishop of Marquette, he with firm step made his way to the Cathedral and took his seat in the sanctuary among younger fellow bishops who had assembled for the occasion. Rev. Frederick Eis, whom he had raised to priesthood himself, was being consecrated a bishop—what might have been his thoughts!

At last his own summons came! His life, ennobled by unselfishness, great charity, exemplary humility, piety and purity closed on Wednesday, January 2, 1901; at two o'clock in the afternoon, at the grand old age of eighty nine years,

two months and sixteen days, he breathed his pure soul into the hands of his Maker. The solemn obsequies were held on Saturday, January 5th, at St. Peter's Cathedral, Marquette, at 9 o'clock.

The casket, containing all that was mortal of the second bishop of Marquette, was enclosed in a wooden box and deposited in the mortuary vault beneath the Cathedral, in the niche above that of Bishop Baraga. The inscription on the closing marble slab is the following:

Jacet hic in Domino
Ignatius Mrak

Episcopus Antinoensis, Secundus Antistes Marianopolitanus et Marquettensis. Natus in Poljane, Carniolia, Austria, 16. Octobris, A. D. 1810. Presbyter factus Labaci die 13. Augusti A. D. 1837. Episcopus consecratus Cincinnati die septima Februarii, A. D. 1869. Titularis Antinoensis A. D. 1878. Obiit die 2. Jan. 1901.

Laudant eum opera pro conversione Otchipwe-Indianorum. Fidelis Baragae Cooperator et successor. ⁶ R. I. P.

⁶ Here in the Lord lieth
Ignatius Mrak
Bishop of Antioe; Second Ordinary of Sault Ste. Marie and Marquette.
Born in Poljane, Carniolia, Austria, October 16, 1810. Ordained priest in Laibach, August 13, 1837. Consecrated Bishop in Cincinnati February 7, 1869. Made titular Bishop of Antioe in 1878. Died January 2, 1901. His labors for the conversion of Otchipwe Indians glorify him. Faithful co-worker and successor of Baraga.
May he rest in peace.

Chapter X.

THE RIGHT REV. JOHN VERTIN, D. D.

His family connections.—His early Education.—His arrival in America.—His ordination to priesthood.—Priestly labors.—Elevation to the Episcopate.—His consecration in Negamnee.—The Burning of his Cathedral and concomitant troubles.

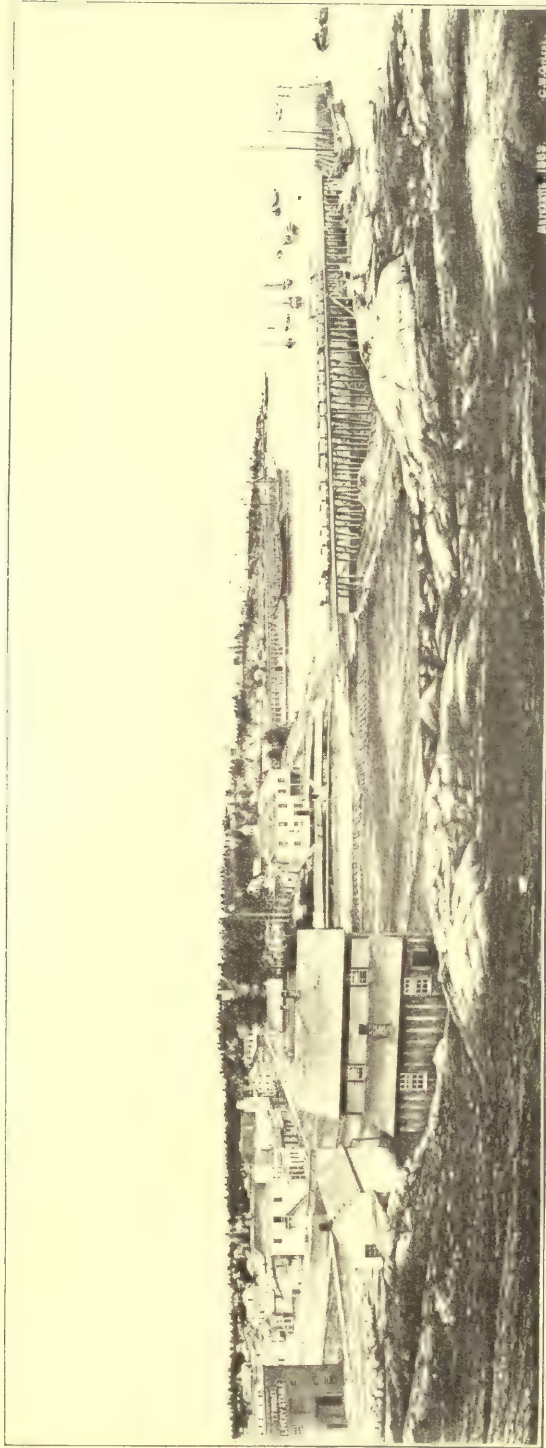
Upon the resignation of Bishop Mrak, the bishops of the Province, Archbishop Henni, of Milwaukee, Bishop Heiss of LaCrosse and Bishop Krautbauer of Green Bay, were in a quandary selecting a bishop for Marquette. It was not a question of nationality, as in most instances nowadays, but the plain reality of finding a man who could most ably fill the position. Next to the personal qualifications considered were those of being able to furnish means for his own subsistence as the contributions from the Propagation of Faith Societies from abroad could no longer be depended upon, and the diocese yielded about nothing, so they selected *primo loco* the Rev. John McMullen, a priest of Chicago, afterwards Bishop of Davenport, Iowa, who, upon being apprised of this fact, advised the Bishops that he would under no circumstances accept the honor if elected by the Pontiff. To obviate any such refusal a new slate was drawn up with the Rev. John Vertin as *dignissimus*, Rev. John

Cebul as *dignior* and the Rev. Edward Jacker as *dignus*. The Holy Father selected the first named Father Vertin of Negamnee.

John Vertin was born, as were both his predecessors, in the Province of Carniolia, Austria, at Dobljče on the 17th of July, 1844. His parents were Joseph and Mary, née Deržaj, Wertin. They had four children:

1. Joseph L. Wertin, born May 11, 1841, died in Red Jacket, Mich., a much respected citizen, September 20, 1895.
2. John Vertin, the bishop.
3. Mary Wertin, born July 29, 1846, died as Mrs. Jos. Bosch at Lake Linden.
4. George Wertin, born April 9, 1849, a prominent citizen and merchant of Hancock, Mich., died in Chicago, March 30, 1890, and was brought home for interment in the family lot in the Catholic cemetery of that city.

The discrepancy in the spelling of their family name is simply due to the circumstances that the Bishop retained the



MARQUETTE IN 1893

original, Slovenic way of writing, while his father, and the two brothers after him, had adopted a phonetic spelling, as it was pronounced in every day life.

John Vertin, the subject of this sketch, was then, the second oldest child. His schooling commenced in his eighth year, in the town of Černomelj (Tschernembl), a distance of four miles from his native village. In company of other village children John measured the distance afoot, back and forth, every day, winter and summer, completing in four years the four, normal or grammar, grades.

The town Černomelj, of oldest origin is located in the extreme south east corner of Carniola. For the section of the province it is of considerable importance, being the seat of civil and political authority. There is located also the parish church of St. Peter the Apostle, built in 1487, from which the surrounding country, for miles and miles, receives its spiritual guidance. Although there are fourteen churches within this circuit, none of them has a resident priest; only from time to time Mass is being celebrated by one of the assistants in each one of them. On Sundays people flock to the town in throngs to attend divine services. In 1841 the parish counted five thousand seven hundred and sixty four souls. Among the fourteen villages is also Dobljče with the church of St. Vitus. Baptisms were conferred always only in the parish church. Accordingly John Vertin was baptized, the same day of his birth, by the assistant pastor, the Rev. Joseph Barl. His godparents were Michael Mušič and Mary Vertin.

This system of concentration in church attendance is still in vogue, though in

schools a considerable change for the better has taken place since the boyhood days of John Vertin. There are now, outside of the city four well graded schools, and in Dobljče, where once the Vertin home stood, as house number thirteen, in a fine two-story school building. After their immigration to America the Vertins have donated the whole terrene of their former home for school purposes; the outlying land they distributed among the relatives.

The possessions of the Vertins consisted mostly of lands. They were, on account of the poorness of the soil, as unproductive as they were extensive. Joseph Vertin, like most of his co-villagers, saw himself compelled to seek a more lucrative occupation than farming. The country at home offered no opportunities. He entrusted the government of his estate to his wife and embarked in the haberdasher business. All through Bavaria, Saxony, Wurtemberg and even Switzerland he retailed all kinds of dry goods from the pack on his back. It was a hard and toilsome life, but his endurance and saving habits coached him to prosperity. In his travels he had read much and heard more of the opportunities in America. In April 1852 he crossed the Atlantic and spent five years in trading in the Western States. In 1857 he returned to his native country. At home he found his second son just completing his highest grade of the local school. His teachers praised his blameless conduct and his great talents. Then the reflections came! In his travels through the German Provinces he had come into contact with many and all kinds of people; he had slept, many a

time, under the roof that has been the humble home of some celebrated professor or priest, doctor or lawyer, or statesman. He remembered how on such occasions his thoughts and his sighs reverted homeward. Now the momentous opportunity to act had come. Could he afford or not? His better judgment prevailed! He had decided to work a little harder and to save a little more in order to afford his son John an education. In

came directly to Houghton, where they took up residence with their husband and father.

Here we must separate the story of John Vertin's life from the history of his family.

John Vertin had finished in Rudolfswert, the classical course, as the curriculum ran in those days, and was about to enter philosophy when he emigrated to this country. His long cherished inten-



SEMINARIANS OF ST. FRANCIS IN 1865. THE SECOND TO THE LEFT IS THE LATE ARCHBISHOP KATZER, AND THE THIRD FROM THE RIGHT IS THE LATE BISHOP VERTIN.

the fall of 1857 he took the youth to Rudolfswert where he commenced the collegiate course at the Royal Gymnasium, after which the father again betook himself to America. This second venture proved profitable to the extent that he had decided to stay and he bade his family to follow him across the Atlantic. On the 7th of July 1863 Mrs. Vertin and her four children arrived in New York and

tions to study for the Church remained firm, but in the new country he knew not whither to turn. In this perplexity Father Čebul, an old time friend of his father's, was asked for counsel, and he advised John Vertin to affiliate himself with the diocese in which he resided. Bishop Baraga gladly accepted his application and assigned him to Father Čebul for instruction in philosophy, Eng-

lish and French, because most of the seminaries were still unsettled on account of the raging Civil War. In September 1863, John Vertin took up his residence in Bayfield, Wis., with Father Čebul, and remained under his tutorship till the following summer, when at his own request he was sent to Negaunee, to Father Bourion's, in order to perfect himself in the French language.

We reproduce a facsimile letter of Bishop Baraga to Father Bourion touching upon the above arrangement. It reads in translation as follows: "Rev. Mr. Bourion, my well beloved son. One of my students, named John Vertin, who is at present in Bayfield with Rev. Mr. Čebul, desires very much to come to you for *two months* in order to perfect himself in the French language, which he has already studied a little. I beg of you to receive him and assist him in his French studies. You will render a great service to our diocese. I believe he will be a good priest.

"May the good God bless you as also your good mother and your good sister.

"Your Father in J. Ch.,

"FREDERIC BARAGA."¹

In the fall of the same year John Vertin entered the Salesianum in St. Francis, Wis. In June 1865 Archbishop Heiss conferred upon him minor orders and Bishop Baraga ordained him a priest, August 31, 1866. The first priest ordained in the city of Marquette and the last by Bishop Baraga.

After his first Mass in St. Anne's church, Hancock, Father Vertin was assigned to the Houghton parish. His first

baptism recorded there is that of John S. Manderfield, September 30, 1866. The parish was in a much neglected condition, the polyglot elements composing the congregation did not seem to harmonize and by their race squabbles seriously impeded its progress. The church was small, the original one put up by Bishop Baraga; the house still smaller, purchased together with the lot adjoining the church property in the rear, from one Murphy for a consideration of three hundred dollars. Father Vertin set himself to enlarge both. The church he extended thirty feet to the rear with a wing 16x20 to the north. This addition he connected with the old house and used the first floor for living rooms, while the upstairs he utilized as a sacristy. In 1868 and 1869, besides his parish with a scattered population over the present townships of Portage, Chassell, Adams and Elm River, he attended to the Germans and French on the Hancock side, during the time Father Jacker resided in Marquette as administrator of the diocese.

In September 1871 Bishop Mrak called Father Vertin to the pastorate of St. Paul's church in Negaunee. The parish was encumbered by a debt of over fifteen thousand dollars, had but a small house for priest's residence at No. 408 on Case Street, several blocks away from the new church and the times least favorable to the conditions, on account of the prevailing depression in copper and iron industries. Still Father Vertin proved himself master of the situation; he first ascertained by repeated correspondence with Father Bourion of Central City, Colorado, the exact amount and to whom due and then set out to make with the credit-

¹ Letter, dated Sault Ste. Marie, Mich., April 19, 1864. Original in dioces. Archives.

ors such terms as were obtainable. He generally found them well disposed towards the church, the more obdurate ones he paid off first and the remainder he tried to satisfy by occasional payments as he was able to raise the money by collections or otherwise. In 1874 he had lowered the debt to such a point as to permit him to think of building for himself a residence nearer the church. On Pioneer Avenue in the rear of the church he erected a handsome building at the cost of five thousand dollars and reduced the entire debt, including the payment for

Bishop Mrak, after his resignation, had no voice in selecting his successor; the Bishops of the Province set up the list of three candidates and forwarded their names to Rome. From among them the Holy Father proclaimed on the 15th of May, 1879 Rev. John Vertin the third bishop of Marquette. News of his appointment reached long before the Apostolic Brief arrived, but notwithstanding the universal satisfaction, caused by the announcement, Father Vertin was loath to accept. "I have not as yet made up my mind to accept the episcopal *onus*



THE CITY OF TCHERNEMBL, CARNIOLIA, WHERE BISHOP VERTIN FIRST ATTENDED SCHOOL. THE BUILDING TO THE LEFT IS MARKED WITH A CROSS.

his house, to less than two thousand dollars in seven years. This was a record not equaled in the diocese and made Father Vertin, at once, prominent in the estimation of his Bishop. In those days, as much as in our own, it was required for one to be as much a financier as a priest. Father Vertin was truly both; his untainted character, learning, piety and zeal combined with the renown for his administrative ability, therefore, justly signaled him for the high office which he afterwards attained.

(burden) on my weak and unworthy shoulders and if I must tell you the truth, I am at present more inclined not to accept. The diverse difficulties of this poor diocese were always more or less perplexing, but they are now worse than ever—*consideratis considerandis*. Nevertheless if anything moves me to accept the episcopate—*fiat voluntas Dei!*"² That he was long deliberating proves the fact that his consecration was deferred

² Letter to Fr. Bourion, May 28, 1879. Archives Marq.

until September. If anybody, so the Jesuit Fr. Weninger, is mostly responsible that Father Vertin finally accepted his appointment.

The Apostolic Brief is in translation as follows:

LEO XIII. POPE.

Beloved Son, Health and Apostolic Benediction. The office of the Apostolate, conferred upon Us, not through our own merits from on High, by which We preside over the government of all churches, by Divine Providence, striving, with the help of the Lord, usefully to exercise, We are solicitous in Our heart and watchful, that when there is a question of committing the government of churches, We endeavor to give them such pastors as know how to teach people, entrusted to their care, not only by word of doctrine, but also by the example of good works, and are desirous and capable, under God, healthfully to guide and happily to govern, the churches commissioned to them, in peace and tranquillity. Since We have reserved the provision for all churches, that are or shall in future be vacant, to Our own appointment and provision and declared thenceforth null and inane all efforts to the contrary, no matter by what authority, whether knowingly or unknowingly made. The episcopal church of Sault Ste. Marie and Marquette, in the United States of North America, presided over lastly by the Venerable Brother Ignatius Mrak, being deprived of a pastor, upon the voluntary renunciation of the aforesaid Venerable Brother, that it may not suffer long under the inconvenience of a vacancy, being desirous with paternal and solocitous interest to make a quick and happy

provision, in which no one, outside of Us, can now or shall in future interpose by decree or reservation contrary to the above, with paternal interest and solocitude, after a diligent deliberation, which We have had, about placing at the head of same church a useful and fruitful person, with Our Venerable Brothers the Cardinals of the Holy Roman Church, in charge of the Propagation of Faith, We turned Our mind to you, who, born of lawful wedlock, and are of lawful age and whose integrity of life, blameless morals and the merits of learning as well as the skill and practical knowledge of managing affairs more than usual, documents, with Us on file, so splendidly prove. Having all well considered this, We absolve you and hold you absolved in so far as this matter is concerned, from whatsoever excommunication, interdiction and other ecclesiastical sentences, censures and punishments, no matter what way or for what reason pronounced, if you have perhaps incurred any, in virtue of Our Apostolic Authority, with the advice of the same Brothers, by these presents. We make provision for said episcopal church of Sault Ste. Marie and Marquette, in the United States of North America, in your person, which is acceptable to Us and the above mentioned Cardinals on account of the excellence of your merits, We appoint you its bishop and pastor, fully committing to you the care, rule and administration of that church in spirituals and temporals, trusting in Him who bestoweth graces and gifts, that said church, the Lord guiding your actions, will prosper as well in spirituals as in temporals by your watchful diligence and studiousness, that it will

be directed unto usefulness and prosperity, and that it will speedily advance in spirituals as well as in temporals. Accepting with prompt devotion the burden placed upon your shoulders you will faithfully undertake the care and administration, and with prudence exercise them, that the aforesaid church may truly rejoice in a prudent ruler and adminis-

choose, in favor and communion with the Apostolic See, inviting two other bishops to act as his assistants, or if they cannot conveniently be had, in their stead two priests, in ecclesiastical dignity, enjoying like favor and communion; and We grant the same Prelate the faculty in like manner lawfully to bestow upon you the aforesaid gift of consecration with Our

Sault Ste Marie, Mich., le 17 Avril 1864

*Rév. M^r. Bourion,
mon fils bien-aimé*

Un de mes étudiants nommé Jean Vertin, qui est maintenant à Bayfield avec le P^{re} M^r. Cheval desiré faire beaucoup de venir chez vous pour deux mois, pour se perfectionner dans le français qu'il a déjà étudié un peu. Je vous prie de le recevoir et de l'assister dans ses études françaises. Vous ferez un grand service à notre diocèse, je crois qu'il fera un bon prêtre.

Que le bon Dieu vous bénisse, ainsi que votre bonne mère et votre bonne sœur.

*Votre père en J. C.,
+ Frédéric Baraga*

FACSIMILE OF BISHOP BARAGA'S LETTER SENDING YOUNG JOHN VERTIN TO FATHER BOURION TO LEARN FRENCH.

trator and that besides the eternal retribution you henceforth fully merit Our favor and blessing and that of the Apostolic See. As for the rest, looking with favor upon your convenience We impart to you the faculty to receive lawfully and validly the gift of consecration from any Catholic Prelate whom you may

Apostolic Authority, after having first received from you the profession of Faith according to the articles proposed by the Holy See and the usual oath of fidelity in Our name and that of the Holy Roman Church. We will and decree, however, that if without having first received from you this oath and the profession of faith

the above Prelate presumes to bestow upon you the gift of consecration and you to receive it, the same Prelate as well as you, by the very fact be suspended from the pontifical office and from the government and administration of your churches. Notwithstanding the apostolic, or in universal, provincial and synodal councils enacted general or special constitutions and ordinances as well as those of the said church of Sault Ste. Marie and Marquette even though binding under oath by apostolic approval or any other firmity, statutes or customs and any other whatsoever to the contrary. Given at Rome, at St. Peter's, under the ring of the Fisherman the 16th day of May, 1879. Of Our Pontificate the second year.

For the Lord Card. Carafa de Traetto

D. JACOBI, SEBAST.

The consecration was set for the 14th of September, the feast of the Exaltation of the Cross in the church of St. Paul in Negaunee. An episcopal consecration had never before taken place in Upper Peninsula and the event awakened unusual interest. Preparations were in progress a long time; the church was thoroughly overhauled inside, around the residence there was a hum of excitement arranging for the proper accommodation of the distinguished guests, and in the town, to which fell the honor of the first episcopal consecration in the Upper Peninsula, everybody, without distinction of creed, and was contributing towards a suitable reception of the high visitors and their entertainment while in town. By the middle of the week, the 14th being a Sunday, many priests, intimate friends of the Bishop-elect, had arrived and their

number kept increasing until Saturday, when the Bishops and their suits arrived. They were met at the Northwestern depot by the committee on reception and conveyed in carriages to the parochial residence, where accommodations were provided for the bishops and as many of the visiting priests as could find room, others finding hospitality among the prominent families of the parish and city, the diocesan clergy took possession of "la tuilerie," so nicknamed, the garret. The following bishops and priests assembled: Rt. Rev. Michael Heiss, Bishop of La Crosse, Wis.; Rt. Rev. Caspard Borgess, Bishop of Detroit; Rt. Rev. L. J. Spalding, Bishop of Peoria; Rt. Rev. Francis X. Krautbauer, Bishop of Green Bay; Rt. Rev. John Ireland, Coadjutor-Bishop of St. Paul; Rt. Rev. Rupert Seidenbusch, Bishop of St. Cloud; Rt. Rev. Ignatius Mrak, Titular-Bishop of Antioch; Rt. Rev. Alexius Edelbrock, Abbot of St. John's, Minn.; Revs. L. Batz, of Milwaukee; E. Joos, of Detroit; Severin Gross, of St. Cloud; P. M. Abbelen of Milwaukee; F. X. Weninger, S. J., of Cincinnati; F. X. Katzer of Green Bay; Father Mauritius, O. M. C., of Calvary Wis.; Andrew Andolschek, Morrison, Wis.; Antoine Vermare, Oconto, Wis.; J. M. Flammig, of St. Donatus, Iowa; Joseph Cotter, Winona, Minn.; J. N. Starika, of Red Wing, Minn.; J. Zuzek, of Caledonia, Minn.; F. Kalvelage, of Chicago. Of diocesan priests were present the Revs. Fox, Terhorst, Langner, Dwyer, Hubly, Rousseau, Pawlar, Roy, Kelly, Paganini and Kenny.

Sunday morning, the day of consecration, dawned bright, clear and warm, giv-

ing promise of a beautiful day, which realized to the fullest expectation of all. Early in the morning people were coming into the city from every direction, in every style of conveyance and on foot; and by nine o'clock the streets were alive with people. Half an hour later the train from Marquette arrived with three coaches crowded with passengers, who, with those already in the church, filled the available sitting capacity. By ten o'clock the trains from Escanaba and L'Anse brought in a multitude of people who literally packed the otherwise spacious edifice so that the aisles, but for a narrow space left for the procession, were wedged with men and women from the edge of the sanctuary back to the door and out on the platform. At ten o'clock the St. Patrick's Society arrived at the church in procession, headed by their band and shortly after the procession of the Clergy started from the residence. The empty space in the middle aisle filled up as fast as the last bishop passed in towards the sanctuary; many crowded around the church entrance satisfied to stay there and hundreds went away, not being able to get even near the door. The church was tastefully decorated with evergreen festoons and a profusion of flowers.

In the absence of Archbishop Henni, on account of his advanced age, the Rt. Rev. Michael Heiss, Bishop of La Crosse, was consecrator and was assisted by Bishop Borgess of Detroit and Bishop Spalding of Peoria.

At the conclusion of the act of consecration, the gospel was read and Bishop Ireland ascended the pulpit, delivering a sermon in English in which he dwelt

long and eloquently upon the importance of the occasion, impressing the faithful with the power imparted through the consecration, exhorting them to remain true to their new bishop and, finally, he concluded with a high tribute to the new bishop which touched the hearts of all present.

The formal inthronization was made



MR. JOSEPH WERTIN, SR., FATHER OF BISHOP WERTIN.

just before the conclusion of the long ceremonies. In the aisle room had to be made before he could pass down imparting his first episcopal blessing. Then for the first time his stately figure, clad in brilliant pontifical robes and mitre, appeared at the main altar and the "Sit nomen Domini benedictum" rang out in his beautiful tenor which thrilled the

hearts of all present. This concluded the ceremonies which had lasted just four hours, being two o'clock when the clergy left the sacred edifice. In the evening at Vespers, Bishop Spalding preached.

Of the consecration the three consecrating bishops have made, at the bottom of the Breve, the following attest:

"I, the undersigned, have consecrated and promoted to the Episcopate the Rt. Rev. John Vertin, in the city of Negaunee, the 14th day of September, 1879.

✠ MICHAEL HEISS,
Bp. of La Crosse.

Under assistance of two bishops.

✠ CASPAR BORGESS,
Bp. of Detroit.

✠ J. L. SPALDING,
Bp. of Peoria."

The Mining Journal of September 20, 1879, from which we have taken the most of the above information, concludes the article of Bishop Vertin's consecration in the following words: "Bishop Vertin is thirty five years old—the youngest bishop in North America. He is a fine appearing gentleman, being tall and straight and one of the most pleasing, kindest of men. During his eight years' residence in this city, as pastor of St. Paul's church, he has endeared himself not only to his congregation, but to all with whom he came in contact. As a consequence, he leaves a large circle of friends here, who, however pleased with his promotion, are loath to see him change his residence from Negaunee.

"A general invitation was extended by the parish to parties of all denominations to attend and witness the ceremonies and most of the people who filled the church were others than those of the Catholic

Faith. The Reverend gentleman's bearing was gracefully dignified during the entire ceremony, eliciting many favorable remarks from those present.

"The clear and powerful voice of the Consecrator and the full and musical sound of the new bishop's words, as he spoke or chanted his part of the service, the impressive appearance of the sanctuary filled with high church officials in their appropriate and beautiful robes held the assembled spell-bound from the first to last. The singing by the choir and the music of the orchestra accompanying it was the finest ever heard in this church and was a fitting accompaniment to the most impressive ceremony."

After his consecration, Bishop Vertin remained in Negaunee almost three weeks chiefly to arrange parochial matters of his parish and, in the meanwhile, to make such changes in the pastorate of the Cathedral as he deemed necessary. Father Kenny, the incumbent, appears to have been a persona non grata and was ordered to Mackinac Island, which act stirred up a great party feeling in the Cathedral congregation at Marquette, but the Bishop remained inflexible. He intended to come to Marquette for Sunday October 5th; on Thursday October 2nd, however, his Cathedral was only a heap of ashes. The Mining Journal of October 4th, says: "About four o'clock Thursday morning the people were aroused from their slumber by a loud alarm of fire and on leaving their houses discovered that a fire was raging in the vicinity of St. Peter's Cathedral, the flames having already made sufficient headway to cast a lurid glare over the whole city. It was soon found that the flames were from the

Cathedral itself, corner of Superior and Fourth Sts., and then the alarm was given as soon as the flames were discovered by the switchman at the railroad crossing. Before the firemen could reach the scene the fire had made such progress as to render the saving of the edifice, which was a large wooden structure, utterly impossible. The fire apparently commenced in the northeast corner of the building and was burning against the wind which was from the south and by the time the first stream was brought to play upon it, the whole west side, and the larger part of the roof, were in flames. With six streams, from as many different lines of hose, it was all the firemen could do to confine the fire to the church, and thus saved adjoining property, and even then the bishop's house would have had a close call, but for the fact that the wind was favorable. The air was filled with sparks and burning embers from the burning building, and but for the damp weather of the past few days, it is more than probable that we should now have a much more serious conflagration to record. When the flames had mounted to the tall spire the scene was terribly grand, and when it fell with a crash all hope of saving any part of the building was abandoned. Very few of the ornaments or embellishments were saved, and the building and contents may be set down as a total loss. St. Peter's Cathedral was built in 1864 under the auspices of the venerable Bishop Baraga whose sacred remains were afterwards deposited in the vault beneath its altar. It practically cost at the time three times as much as a similar building could be erected for at the present time, and of course, will be rebuilt,

most probably on a larger and grander scale.

The fire was undoubtedly the work of an incendiary, though what could have been the motive which prompted the dastardly scoundrel or scoundrels, it is difficult even to mention. It is sincerely to be hoped that the guilty party or parties may be discovered, and the fullest penalty of the law be meted out to them.



MRS. MARY VERTIN, MOTHER OF BISHOP VERTIN.

Immediately upon learning of the destruction of the Cathedral Rev. E. E. Bishop, on behalf of the St. Paul's Church tendered to the Catholic Society the free use of the unused church on Ridge St. West, which offer, we understand, will, with the consent of Bishop Vertin, be accepted. Father Kenny, the

Pastor gives notice of service for tomorrow in another place in this paper."

Father Kenny published the following notice: "The members of the Catholic Congregation will have Mass at the French Church on Washington St., tomorrow (Sunday). First Mass at eight o'clock; the late Mass at 10:30; vespers at 7:15 P. M.; Boys of the Sunday School Catechism class will attend with their teachers at the school rooms in the Orphan Asylum at two o'clock; The girls at the Convent School rooms.

FATHER KENNEY."

In consequence of the ungraceful calamity Bishop Vertin remained in Negaunee and directed the disentanglement of affairs from there. He declined the kind offer of the Episcopalians with gratitude and ordered services for the cathedral congregation to be held in the French Church.

"The Catholic Congregation will have Mass in the French Church tomorrow as follows: First Mass at 7:30 and late Mass at 9 o'clock.

By order of the Rt. Rev. Bishop Vertin.

J. C. KENNY."*

On Sunday, October 12th, Father J. C. Kenny officiated in Marquette for the last time and in obedience to the order of the Bishop was preparing to leave the city on the following day. The Mining Journal gives the following account of his departure: "Marquette was the scene of considerable excitement on Monday last, occasioned by the proposed departure of Rev. Father Kenny for Mackinac to which place he had been assigned by

the Bishop. A large portion of his congregation was opposed to his removal and particularly so were the Irish members of the church, who were devotedly attached to the good priest and they were seemingly determined to do everything in their power to prevent the removal. Accordingly, when, about noon of the day named, his personal effects were being taken to the dock, the dray upon which they were being carried was over-hauled at the corner of Lake and Superior Sts. by a number of his devoted admirers and in a jiffy his goods were replaced on another vehicle and carted away to some place of safety. Immediately after dinner, the good Father, while on his way down Main St. to the Steamer Peerless, was surrounded by a number of Irish citizens who used every persuasion to induce him to remain, notwithstanding the order of the Bishop, but he finally made his way to the dock, where he was plied with more persuasions, which resulted in his retracing his steps up town to the office of S. E. Byrne, Esq., where the Irish citizens held a meeting, and appointed a committee to wait on Bishop Vertin at Negaunee, for the purpose of inducing him to revoke the order removing Father Kenny from Marquette to Mackinac, and shortly afterwards a telegram was received from the committee stating that the Bishop positively declines to revoke his order and thereupon the good Father was escorted to the boat by a few of his friends, the others, after an affectionate leave-taking quietly dispersed. Of the merits or demerits of the controversy, the Mining Journal does not venture to express any opinion, however, it most heartily joins in the most general regret

* Mining Journal, Oct. 11, 1879. Peter White Lib. Marq.

felt over the departure of the Rev. Father, who, it believes, was the choice of the large majority of the members of the church and who certainly occupied a high place in the confidence and esteem of a

sire to remain with them, for a moment tempted him to set at defiance the orders of the Bishop. Nor can it be said that the request from all his devoted friends to prevent his departure, was other than



BISHOP VERTIN AT THE TIME OF HIS CONSECRATION.

majority of the members of other denominations. It was a trying ordeal for him, but it does not appear that his affection for his people, and his very evident de-

creditability to them—especially so, considering that, though greatly excited, they at last quietly submitted to the final order of the Bishop. And whenever he

may go, Father Kenny will carry with him the best wishes of the majority of the people of Marquette."⁴

In place of Father Kenny, Father Rousseau, a gentleman of fine accomplishments and agreeable manners, was appointed. On October 19th, Bishop Vertin appeared in person in Marquette and at Highmass, in the French church, made his position, in regard to the recent troubles, plain, giving all concerned to understand that the laws of the Church, must be obeyed at all hazards. The animosity had taken however, too deep root to be quickly allayed. The followers of Father Kenny still clung to him considering him as their 'non-resident pastor.' They contributed monthly to what they called a salary and before the winter precluded navigation, large shipments of food and clothing were made to him. Bishop Vertin looked upon all these manifestations of racial bigotry in a spirit of Christian forbearance, and did not take any steps to punish the offenders against the ecclesiastical discipline; he only made the burning-down of his Cathedral a case reserved to himself for absolution.

Bishop Vertin received from his predecessor twenty eight churches, eighteen priests and a population of not more than twenty thousand. His first attention he lent to the regulating of priests' salaries. He held that no mission shall be entitled to a stationary pastor until they are able to pay his salary which he stipulated at seven hundred dollars, at first, but afterwards raised it to eight hundred on account of the high prices of living commodities. At the same time he levied, by

⁴ Oct. 18, 1879. Peter White. Lib. Marq.

permission from Rome, a tax of ten percent of the ordinary income of each congregation, for Cathedraticum, his own support, and the building of the new Cathedral. It goes without a doubt that in the first years of his episcopate Bishop Vertin received his living from his wealthy parents and converted his whole Cathedraticum for the building of the Cathedral.

The old St. Peter's Cathedral was very poorly constructed so that on real cold winter days, it was simply impossible to heat it, no matter how much fuel was sacrificed, hence, it would have been only a question of but a short time when a more dignified building would have been required, but since some individual made a bon fire of the old church in honor of Bishop Vertin's arrival, the good Bishop saw no other remedy in the matter than to build himself a new one at once. For those who had not been inoculated by Kenny-gitis and all who would come, there were two Masses read on Sundays in the French church which had become, at the same time, the pro-Cathedral. On May 19, 1880, Bishop Vertin held his first ordination in that church raising Rev. Thomas J. Atfield to priesthood. On week days Mass was celebrated in the basement of the bishop's house where the south half had been fitted up into a commodious chapel.

For the sake of the observance of general laws of the Church and of the spiritual welfare of the people the Bishop made, under February 4, 1880, some important rulings:

"On days, during the Lenten season, on which the faithful are allowed the use of meat but once a day, I herewith dis-

LEO PP. XIII.

[Faint, mostly illegible Latin text, likely bleed-through from the reverse side of the document. The text is too light to transcribe accurately.]



Quo signato Consiacrii Synodum ad Episcopatum
 Sacrorum omnium Joannem Juchin, in Episcopum Regiarum
 de 14 Septembris a 1887, Michael Henr. Gyp. Cassanovi
 Assistente, Abbas } + Caspar. H. Bergo de Lin.
 Canon Ep 15 1890 } + J. Heppard inq.
 Ep. Monteb.

Pro Dno Gard. Vicario de Braccio
[Signature]

FACSIMILE OF APOSTOLIC LETTERS APPOINTING FATHER VERLIN THIRD BISHOP OF MARQUETTE WITH THE ATTEST OF HIS CONSECRATION

pense with those who are working outdoors in the cold air or at any hard manual labor and permit them the use of it more than once a day according to their own disposition and devotion.

"Any and all parties, under my jurisdiction, who are living a life of public concubinage, if they do not separate immediately upon hearing this sentence pronounced, are excommunicated from the Church.

"Where parties, both being Catholics, have been married outside the Catholic Church, and have not yet had their marriage-contract blessed, if they shall not persist themselves between the time this comes to their knowledge and the expiration of the following Easter time, to have their marriage blessed, on condition that they perform extra salutary penance, they are excommunicated.

"Whosoever, both parties being Catholic, shall henceforth be married outside the Catholic Church, shall also be excommunicated *ipso facto*.

"The publication of intended marriage must be made in the parish church on three consecutive Sundays; in the meantime the contracting parties must present themselves for examination in Christian doctrine, to the local rector of the mission. The rector may dispense, for important reasons, from one publication, otherwise the Ordinary must be asked in due form and in writing for any desired dispensation from calls. In case dispensations are obtained under false pretext—in fraudem legis—parties so defrauding are liable to the censures of the Church, *ferendae sententiae*.

"In places, where missionaries do not reside, or are not visited every Sunday,

and where people shall hear this law promulgated, the local missionary may dispense from two publications.

"Let all marriages be contracted in the morning with Nuptial Mass, that they may receive the fullness of blessing from God and the Church.

"Let all funerals of adult Catholics, likewise, take place in the morning, and the Holy Sacrifice be offered for the departed Soul."



RT. REV. CASPER BORGESS.

These ordinances betray the woeful want of them and that this discipline was timely.

At the same time the Bishop addressed to his Clergy and the Laity his first Lenten Pastoral. It vibrates, like the wires after the passing storm, from the occurrences of preceding months:

"The approaching Lent, writes the Bishop, is an appropriate occasion for us

to address you briefly, in words of fatherly love, having your spiritual and eternal good and not less the temporal, as much as it is consistent with your eternal welfare, constantly before our eyes, remembering you daily at the holy sacrifice of the Mass.

"Let us then before all enter into ourselves, and in the bitterness of our soul, deplore, during these days of penitential season, our past trespasses in spirit and according to the teachings of our Holy Mother the Church, that when again restored to the graces of God, we may walk cautiously in the future, not as unwise, but as wise, redeeming the lost time of the past by doing good work, particularly by means which we have set to ourselves to indicate by this Pastoral:

"Remember that the days are evil and that we are fast approaching our final dissolution, after which shall follow the Judgment of God, asking a strict account of our stewardship, which will accordingly decide our future destiny—either eternal happiness or misery. First of all, Catholic parents, bring up your children in the fear of God. Take good care that your own homes are the living examples of Christian life to your little ones; where there is a Catholic school, send your children there for instruction, and where there is none, provide for their religious education at home, as well as in the church, and make sure that they are duly preparing for a worthy reception of the Holy Sacraments, and take good care that what they have thus learned in their youth, they continue to practice in their after years.

"Loyalty to the church and priest is a topic of great interest and importance in

these independent evil days. When faith burns brightly in the heart, this loyalty is never wanting. Disloyalty indicates a dying out of faith, and often precedes its total loss. Disloyalty is seen in the readiness with which half-Catholics—those breeders of mischief, the soreheads of a parish—take up and report anything, whether right or wrong, said against their pastor, as the basis of their



REV. MAURICE HENNS, O.M. CAP. DIED AT MARQUETTE, OCT. 13, 1881.

machinations, put an evil interpretation on his acts, misconstrue his motives and seem happy in relating to friend and foe injurious insinuations, as well as direct slander and calumny. In all this there is proof of want of love and even of ordinary respect for their greatest benefactor—the pastor of their immortal souls—who, while he condescends to the weak-

ness of his parishioners and humors their notions of right and wrong, is acceptable to them; when, as in duty bound, he opposes their mistaken and erroneous ways of thinking and acting in matters of Catholic faith and morals, this spirit of disloyalty appears. They then forget that the priest is the anointed minister of sacred things; that he stands at the altar to offer up, in an unbloody manner, the awful sacrifice of Calvary; that he is the appointed and only lawful preacher of eternal truths; that in the tribunal of penance he pronounces the absolution over the repentant sinner, and that at the hour of death he stands by the bed of the dying sinner to help him to pass from earth to heaven, with all the means and grace belonging to his holy ministry; and if this is said regarding our zealous and faithful co-laborers in the different missions of our diocese, what obligations have not the sheep and the lambs in this portion of God's vineyard to fulfill towards their chief pastor, whom the Holy Ghost Himself has appointed to govern, to instruct and to lead both priests and people unto the way of salvation.

'No one can calculate the amount of harm that is brought about by such disloyal Catholics. A few men in a congregation suffice to stir up trouble and impede every good work. They are able to poison some minds and plant suspicion in others. They furnish arguments, these liberal Catholics—the greatest enemies of the Catholic faith, according to the words of saintly Pius IX.—acceptable to the passions and prejudices of the people.

"The mischief wrought by these disturbers of the unity and harmony of a

congregation is beyond calculation. The measure is not to be found in the sin of the disaffected parishioner, but in all its active influence on others, working and moving in a parish for years. The young of the congregation hear the talk, imbibe its dangerous spirit, and learn to speak and act like their elders. Worse than all,



REV. SIMON MARCEAU, DIED AT THE GENERAL HOSPITAL, QUEBEC, JAN. 25, 1870.

parents addicted to this sinful habit inculcate their children with the sentiments of disobedience and disloyalty to the Bishop and the priest. These unwise parents know not that the principle underlying God's command, "Honor thy father and thy mother," includes the duty of obedience and respect to all legitimate

superiors, and especially to all who hold the same relationship of father to their spiritual children.

"Let us then, Beloved Children in Christ, pray for the restoration and preservation of the spirit of unity, for the conversion of sinners, but let us, above all, each and all of us, be converted ourselves, whereupon shall come the victory and triumph over all our spiritual enemies.

"Having received some appeals to our charity from the Irish Episcopate, and following the noble example of our Brethren of the American Hierarchy, We therefore ordain:

"That a collection be taken up in all the Missions of our Diocese on the third Sunday in Lent for the famine stricken people of the Emerald Isle.

"They deserve our sympathy as a nation on account of their generosity and fidelity to the Church, and we hope that their suffering with the suffering ones faith and charity will be revived and strengthened in us all.

"The proceeds of this collection to be sent to Our address to Marquette by Easter Sunday.

"We further ordain: That another collection be taken up for Our Orphans on the fourth Sunday after Easter. This is a diocesan institution: to use the words of the Apostle, "Our joy and our crown." Let all liberally contribute towards it: let every priest in his congregation be another St. Vincent of Paul and every man and woman, be another brother and sister of Charity.

"Remember the words of Christ: "Whatsoever you shall do to the least of these little ones, you shall have it done to myself." And consoling to us will be, at the hour of our death, his inviting words: "Come ye blessed of my father—for I was hungry, thirsty and naked, and you gave me to eat, to drink and have clothed me. Enter ye now into the joy of the Lord."⁵

⁵ Pastoral, dated Marquette on the Feast of the Purification of the Blessed Virgin Mary, 2nd of February, 1880.

Chapter XI.

Bishop Vertin commences the building of his Cathedral.—Makes his first visit to the Apostolic See and incidently visits his native country.—Attends the Third Plenary Council.—Attends the first Provincial Council of Milwaukee. Models the government of his diocese in sentiment of the decrees of the Plenary and the Provincial Councils.

No time was lost in getting the preparations for the building of a new Cathedral under way. J. Koch, from Milwaukee, was entrusted with the work of furnishing plans; the ground plan was delivered in summer of 1880 and the work commenced at once, while the full plans arrived before Christmas of that year. On January 15th, 1881, the Mining Journal gave a description of the new Cathedral and we reproduce it verbatim because unwittingly it chronicles the deviations from original intentions: "The plans for the new Catholic Cathedral which is now in course of erection on the beautiful site of the one recently destroyed by fire, have at last arrived, and through the kindness of Rt. Rev. Bishop Vertin and the Master Builder, Mr. H. Gregory, we were permitted to look them over, and will, in the language of one little acquainted with architectural phrases and the ecclesiastical terms of the Catholic House of Worship, try to give our readers an idea of the beautiful church edifice which will soon become

highest in rank among the numerous temples of worship, which grace this western country. The building is to be a Cathedral in all that the word implies. The headquarters for the Bishop, and the place where the sacred function of his office will be performed. The size of the building on the ground is to be 160x80 feet, and designed after the modern Roman style of architecture and will be built of variegated Marquette sandstone. There will be two towers; one on each front corner 132½ feet in height from the water table to the top of the finale, and each tower is to be surmounted by a beautifully gilded galvanized iron cross. The northeast tower will be furnished with a clock of four dials, and entries will be made into the vestibule through the side of this tower from the street. The front elevation to the church will be furnished with triplet arched entries from the street and above these will be five arched windows to light the gallery. In the gable of the front elevation will be triple arched windows, and between

them and the gallery lights will be a rose window 14 feet in diameter. A recess, projecting six feet from either side of the church will be lighted with triple arched windows surmounted with gable and gilt crosses. All the windows of the Cathedral will be of stained glass. A basement nine feet in the clear will be furnished with three furnaces, and the best modern improvements for conducting heat into the audience room above will be supplied. Two large ventilating and smoke flues surmounted with galvanized iron caps will be located on either side of the rear corners of the church. The size of the main audience room from the vestibule to the communion railing will be 94 feet and the sanctuary will be 36x26½ feet. There will be two side altars 11x5 feet, with a sacristy in the rear of each and on either side of the main altar or sanctuary, 15x15½ feet, with a passage way to the door behind the main altar. There will be three aisles

center and two sides—center one to be seven feet wide and those at the sides four feet wide. There will be a front gallery over the vestibule 18x56 feet reached by a stairway in the west door. The roof is to be of slate. The cost of the building alone, without the pews or other furniture, will be \$40,000.00. Already the work of laying the foundation has been commenced, and the work of building will be pushed forward as rapidly as possible under the supervision of Marquette's Veteran Builder, H. Gregory, whose skill in his chosen profession is acknowledged by all to be that of a Master, and during the coming summer it is expected that the walls of the edifice will be up, and the building enclosed. As

the work progresses, We shall have occasion to say more about the Cathedral that, in days to come, is to be one of the chief ornaments of this city of beautiful churches."¹

The fund for the new Cathedral was started by a large donation by Joseph Vertin, the Bishop's father. Many of his personal friends, Protestant and Catholic, sent their subscriptions with a word of cheer here and there, encouraging him in the great undertaking, which, indeed, started out more auspiciously than at first expected. "Having already earnestly set to work and having been materially aided by outsiders as well as by a good number of generous Catholics of the city and the diocese, we have decided to make an appeal to all the faithful of the diocese, that they, too, may assist us in our enterprise. Hence, we ordain that a collection for said purpose be taken up, in the most convenient manner, in every congregation of the diocese, during the week within the octave of the feast of the Apostles Sts. Peter and Paul, or on the Sunday within that octave, of each year, until the Cathedral is self-sustaining. During the octave a Mass will be said every day for all the benefactors. Moreover, persons who shall contribute FIFTY DOLLARS, or more, shall have their names inscribed in a memorial book, and a Mass shall be said monthly in the Cathedral for their intention, for ten years."²

The result of the first collection taken up in 1881, was the following:

The Poles of Calumet	\$178.00
All others of the Calumet congregation	177.00

¹ P. White Lib. Marq.

² Circular letter, May 24, 1881.

Torch Lake Congregation	157.00
Hancock Congregation	144.00
Ishpeming Congregation	110.00
Negaunee Congregation	78.00
Houghton Congregation	55.00
Spalding and Stephenson	51.00
Eagle Harbor	50.00
Marquette French Congregation.	50.00
Menominee Congregation	40.00
L'Anse Congregation	32.00
Champion	29.60
Sault Ste. Marie	22.00
St. Ignace and Mackinac Congre-	
gations	20.00
Rockland Congregation	21.69
Michigamme by Mr. Hickey . . .	34.00
Fayette	11.00
Manistique per John Costello . . .	10.00
Norway	none
Escanaba; no collection because	
there was no resident priest at	
that time.	

DONATIONS BY PRIESTS.

Very Rev. Edw. Jacker	\$150.00
Rev. Frederick Eis	100.00
Rev. Fabian Pawlar	50.00
Rev. Thomas Atfield	100.00
Rev. Gerhard Terhorst	50.00
Rev. Matthias Orth	25.00
Rev. Mloysius Majerus	25.00
Rev. H. J. Rousseau ²	100.00

In summer of 1881 Bishop Vertin was preparing for his visit *ad limina*. The ten year limit, by which every American bishop is required to make personal report of his diocese to the Holy Father, had expired in the fall, Bishop Mrak having made his last report in 1870 but owing to the unsettled state of the Cathedral parish, Bishop Vertin was granted permission to defer his visit for another

year. The work on the Cathedral had progressed far enough to enable him to lay the corner stone before his departure. Of this event the Mining Journal has the following record: "Sunday, June 19th will ever be a historical day with the Catholic people of Marquette and of the entire Lake Superior diocese, as it was the day on which the Corner Stone of St. Peter's Cathedral was laid, a building which, when completed will not only be an ornament to the city, but a source of pride to the Catholics everywhere as well as a lasting monument to the bishop who is doing such noble work for the good of his people. The day was all that could be desired, bright but not too warm—a day upon which every one might venture out, and with cheerfulness participate in the exercises. The foundation and walls up the first floor had been laid and covered with flooring; stands had been erected for the clergy and the singers, and the beautifully carved corner stone being held ready to be placed in its final resting place. After dinner the people began gathering at the Cathedral and by three o'clock, the time set for the ceremonies, the throng in that neighborhood fairly blocked up the streets in all directions. Promptly at the appointed hour, the procession of bishops and clergy filed out of the bishop's house; Rt. Rev. Bishop Vertin, D. D. leading, and being followed by the Rt. Rev. John Joseph Hogan, D. D., Bishop of Kansas City and St. Joseph, Missouri; Very Rev. Bonaventure Frey, Provincial of the Order of Capuchins, of Appleton, Wis.; Rev. Maurice C. McGee, of the Bishop's house, Marquette; Rev. F. Eis of Negaunee, Rev. H. J. Rousseau of Ishpeming, Rev. F. Pawlar

² Undated circular letter, August 1881.

of Calumet, Rev. James W. Kelly of Houghton, Rev. M. Orth of Republic, Rev. Joseph Niebling of Champion, Rev. E. J. Martel of Marquette and Rev. T. A. Majerus of Spaulding. The ceremony as performed by Bishop Vertin, assisted by the clergy, was strikingly beautiful and impressive, lasting a full hour and being watched by a devout portion of the immense throng present, although nine-tenths of them could not get within hearing distance. At the conclusion of the ceremony, Bishop Hogan preached the sermon. He spoke highly of his impressions of Marquette, and of the name as commemorative of the heroic Christian missionary who for ages past had visited and labored among the Indians on these shores; he likened the beautiful bay to that of Naples, yet thinking it more grand and beautiful; he also paid a high compliment to the people for their self-sacrificing aid to the cathedral fund, and urged them to contribute even more largely until the work was completed. At the conclusion of the ceremonies the visitors returned to their homes and the first victory for the new cathedral had been achieved, and Catholic people were happy. It is estimated that fully 5,000 people witnessed the ceremonies.

Work upon the cathedral will be pushed rapidly during the summer and by fall the walls will be up and the roof in place."⁴

Early in August Bishop Vertin turned over the administration of the diocese to Bishop Mrak, and gave him a helper in the person of Father Maurice Hens, a Capuchin from Wisconsin, and then sailed for Europe. This was the first

vacation the Bishop allowed himself since his ordination to the priesthood, fifteen years before, as it was likewise his first trip to Europe since his emigration to this country. After his business in Rome was attended to he paid a short visit to his native home. In eighteen years many things had changed in old Carinolia, and he would have been a stranger in his own native place were it not that his advent was heralded by press and letter. Old classmates who had risen to various positions in life hurried to greet their old friend who now wore the mitre. At Rudolfswert, his quondam professors, of whom only three were alive, vied for the honor of assisting him at the Pontifical Highmass which he celebrated in the Franciscan Church in the presence of the entire family and students of the Imperial-Royal Gymnasium of which he had been a pupil himself. In Doblíč, his native village, he arrived at the time of the vintage, the most joyous season of that region. A tap from the church-bell is sufficient to arrest the people's attention as far as its sound is heard. The vintagers hurried from all over Tančagora down to their peaceful valley to greet the high visitor, who first saw the light of day in their own midst. There were many who had been his school companions, others knew him by name only, since the news of his elevation to the episcopate had penetrated even that remote corner of Southern Austria. The little church of St. Vitus where he celebrated Pontifical Highmass, unable to hold the people, was surrounded by a multitude, happy and satisfied to catch a glimpse of him while passing from the church door to his carriage. Only a Baraga or an Abuna

⁴ June 25, 1881. P. White Lib. Marq.

Soliman,⁵ met with such reception as was accorded Bishop Vertin while sojourning in his native Krain.

Returning, on December 17th, to the diocese he devoted his time to its advancement. Already in 1879 the Menominee Range was alive with prospectors, so that he was obliged to appoint Rev. Father Rousseau to look after the spiritual wants of the people employed in prospecting, but now the great iron wealth has been disclosed along the long belt from Waucedah to Crystal Falls and Iron River. The loggers' camp gave place to mining shafts and in place of the echoing chopper's axe, pick and shovel were in evidence everywhere. Father Rousseau had established himself at Norway, attending to the missions up and down the line as necessity required. There were six small towns within the range of seventy miles with equal chances for a bright future, Waucedah, Vulcan, Norway, Quinnesec, Iron Mountain, Crystal Falls and Iron River, but the largest of them and most populous were Norway and Quinnesec; although only a few miles apart and butting on one another, they were looked upon as a most favorable location for a new church. The territory, being too large for one priest, had to be divided; to facilitate this division Father Rousseau built the two churches and as early as 1882 Quinnesec became a parish with the towns to the west as her missions, while Norway retained only Vulcan. Iron Mountain was then a town of less than one hundred and fifty inhabitants, but her growth was apace with the

development of the Chapin Mine, her main support. In 1883 Crystal Falls and Iron River received a stationary pastor with the residence at the latter place, and one year after Iron Mountain, having out-strippd her sister city, Quinnesec, in business, population and prominence, the priest in charge was also forced to follow the majority of his flock to their new residence.



REV. JOHN C. KENNY.

The growth of missions on the Northwestern Road, between Menominee and Escanaba was not less marvelous. In 1878 Rev. Martin Fox located in Spalding where a sawmill was operated by a company of the same name. From there he visited all the stations north of Menominee, among them Wallace, Stephenson, Bagley, Nadeau, Kloman, Section 49, Bark River and Waucedah. Since then Stephenson, Nadeau and Bark

⁵ Rt. Rev. Ignatius Knoblechar, bishop in South Africa, called by his black diocesans Abuna Soliman, a contemporary of Baraga.

River have become permanent parishes with many smaller missions attached to them.

The missions north of Escanaba were not as prosperous as those just mentioned; though numerous enough, natural resources were too limited to foster their rapid growth and they are to this day divided among the nearest bordering parishes. Until some ten years ago, however, Lathrop or Centerville, Maple Ridge, Perkins, Brampton or Days River and Ford River were dependent for services on Escanaba. In 1889 when the parish of Gladstone was formed, they were attached to that place, with the exception of Ford River, which, being in the immediate neighborhood of Escanaba, naturally still belong to it. Manistique became a parish in 1884, being detached from Fayette. In 1880 Republic was raised to a parish. In 1879 the Gogebic Range attracted, by the discovery of inexhaustible deposits of iron, multitudes of people, so that the towns of Ironwood, Bessemer and Wakefield came into existence as if called forth by magic. At first one priest was detailed to look after the spiritual wants of the people, but soon his task became too arduous, and Ironwood and Bessemer were erected into permanent parishes in 1886.

These developments practically opened up the whole compass of the diocese; and if we notice that it was all accomplished within seven or eight years, we can better imagine the activity of the Bishop than describe it. He invariably visited new places to ascertain for himself about their future prospects and stability, in order to determine the kind and the size and the location of parish buildings, and then, to

be rightly guided in the selection of the pastor, he never failed to inquire into the nationality of the people. The majority of the new settlers were not people of means; while they were willing to contribute towards the building of the churches, oftentimes they were unable until they had secured a home for themselves. Here the liberal policy of Bishop Vertin proved most beneficial, he always went sponsor for any reasonable amount of debt, and as the property was deeded to him in fee simple he personally signed the notes and never mortgaged any property. He was satisfied that the policy was financially sound, being based on a principle of a loan association. The building lots were usually donated or bought for a nominal sum; the character of the building as well as the growth of the town added almost as much value to the property as the periodical payments decreased the indebtedness. It was the simple plan of a poor man acquiring a home applied in the acquisition of church property, only with the additional safeguard that the unit of a congregation was composed of many responsible payers, who were more likely to increase in number than decrease. At all events Bishop Vertin's theory asserts itself by the fact that in twenty years of his administration he was but once obliged to pay a note of five hundred dollars, which a run-down congregation failed to meet. At the time of his death the diocesan property was valued at over seven hundred thousand, with an incumbrance of less than fifty thousand. However, regardless of the merits or demerits of his financial policy, the fact remains undisputed that if it were not for his lenient

way in the matter of church loans, the diocese would likely not own one half the churches, and, if she owned them, they would be but miserable shacks, whereas they now, on an average, compare favorably with any diocese of the United States.

Bishop Vertin, not less than his predecessors, valued the parochial schools. During the above period Sisters' schools were introduced in Houghton, Ishpeming, Negaunee, Escanaba and Lake Linden. In Escanaba the Sisters of St. Francis also had assumed the management of the Delta Co. Hospital, the first hospital in the diocese.

Since the diocese was enlivened by the industrial activity which called so many new missions into existence, and gave the old ones new vigor, the Bishop appropriately and opportunely admonishes his diocesans to charity towards their fellow men and to generosity to diocesan institutions. "Let priests and people unite," he says, "in contributing towards the wants of their own mission in particular; such as the maintenance of the church, the school and the general advancement of their parish, and at the same time not fail to give towards the general good of the Diocese.

"There are many noble hearted souls in our Diocese who have by their generosity proved themselves worthy of the glorious title *Catholic*; but there are at the same time very many who bear the name unworthily, on account of their *contracted* spirit.

"We must all unite our endeavors that our Diocese be equal to others, many of which have far less proportionate means than we have, nevertheless have done

much more for spiritual and temporal improvements than has been so far done here. What is the reason of all this? I answer plainly: it is the *want of a lively faith*, an *INORDINATE DESIRE OF TEMPORAL GOODS*, and not obeying the strict inculcation of the Church to fulfil our duty and *PERFORM GOOD WORKS*. Why do not alms flow abund-



REV. TH. A. TROLLENBERG.

antly as in ages of Faith? Alas! despicable indifference and the spirit of the age which seeks only the things of this world, and makes men forgetful or insensible to the love they owe their neighbor. But beware of the so-called spirit of the age, so highly extolled by many, whose very name shows that it belongs to time, and evidently not to the

Holy Spirit who is eternal, but to the Evil one, the prince and ruler of the world. (John XII., 31.)

"With many it is want of a LIVELY and FIRM faith. Why were our Christian forefathers able to accomplish so much? See the magnificent cathedrals, the commodious asylums, and the vast educational structures that cover the Catholic Old World and pass before the view of the traveler, monuments of the faith of our ancestors, and ask why we do comparatively so little in the cause of religion? It is because the lively faith that animated them is wanting in our day. 'This is the victory, which overcometh the world, our Faith.' (1. John V. 4.)

"Others imagine that if they do not speak against religion, if they say their prayers, attend Mass on Sundays and approach the sacraments that they are perfect Christians and do quite enough for salvation; but the Holy Ghost lays down as a characteristic sign of true and genuine piety, 'to visit the fatherless and widows in their tribulation and to keep oneself undefiled from this world.' (James I. 27.) Both should be done; like accomplished artisans, Christians should be perfect in every respect, and not perform a part, leaving the rest undone.

"Avarice, this inordinate desire of temporal goods which St. Paul calls the root of all evil (1 Tim. VI. 10), is another principal cause of our doing so little for God and His Church. Avarice is idolatry; for it is virtually the same whether an IMAGE OR GOLD is the object of adoration. Money, not God, is the standard by which the avaricious man weighs

all things. His fundamental idea and standard of value is EARTH. He is worth the number of his dollars, and no more. He estimates his fellow man according to his money and not on account of his virtue, good qualities and moral worth. Does he ask in all his actions: Is it lawful? just? what does God say? No! but how much does it pay? He values churches, schools, asylums and all other religious institutions by their intrinsic value, and he is wholly earthly in his inclinations and views. Number being his standard and his heart a multiplication table, he cannot understand their utility and necessity, consequently, he never contributes towards them, unless he is absolutely compelled to do so.

"What low and debasing sentiments in an image of God, destined to live during all eternity, not among the PERISHABLE TREASURES of this earth, but with the IMPERISHABLE ones in heaven. Therefore, the scripture sayeth: 'Nothing is more wicked than the covetous man.' (Eccli. X. 9.)

"Listen to what all money and property is for: It is the traveling expenses which your heavenly Father has placed in your hands to accomplish your journey from the cradle to the grave. If you have more than required, make friends for yourselves of the poor and needy, whose prayers will accompany you on your journey, and prepare you mansions in the next life. Doing this you will not lose your treasures, but will secure them forever, since God regards what you give to the church, the orphans, the poor and for religious purposes as so much given to Him. He himself says: 'He that hath mercy on the poor lendeth to the Lord:

and He will repay him.' (Prov. XIX. 17.) God is not avaricious. Men give at most but ten per cent. He gives a hundredfold. If, therefore, you make frequent deposits with him during ten, twenty, fifty years, you are indeed immensely rich—a millionaire, as soon as you will arrive in the future, eternal World.

"Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in Heaven where neither rust nor moth doth consume, and where the thieves do not break through nor steal.' (Matt. VI. 19, 20.) This is true, practical wisdom.

"Dearly beloved in Christ: Reflect seriously on these words. In doing so it will become evident to you why those who always generously contribute toward every charitable and religious work never miss what they give. God finds them such faithful stewards that he always repays them, even besides giving them here joy and consolation in their charitable deeds, and life eternal hereafter.

"But you may say, 'we are constantly called upon and compelled to give.' 'There is no end to begging.' Certainly not, why should there be? Do you not continually receive from God, and does he not increase your substance and send sustenance every day? And will you not pay at least interest in return? If the state, for its little assistance and the insecure protection it affords, demands continually such heavy taxes, has not God, from whom you have all you possess, the right also to receive something in return?

"Do not anxiously inquire for what special poor children a collection is taken up, nor where a diocesan institution should be built. The fact of it being a diocesan one is sufficient to cause the faithful throughout the diocese to take an active interest in its welfare and feel a just pride in its existence. Mankind in all the world is but one great family, and



REV. WILLIAM T. HOY, NOW IN THE DULUTH DIOCESE.

we in the diocese form among ourselves a particular household having God for our father. Christ says: 'Thou shalt love thy neighbor as thyself.' (Luke X. 27.) He has beautifully illustrated who is our neighbor in the example of the good Samaritan, which instruction he concludes by saying: 'Go and do thou in like manner.' (Ibid. X. 37.) Those who

would restrict their benefits to nation and kindred He calls heathen. (Math. V. 47.) 'Be ye therefore perfect, as also your heavenly father is perfect.' (Math. V. 48.) Make only the distinction which He makes between the good and the bad, but at the same time, 'be not overcome by evil, but overcome evil by good,' (Rom. XII. 21) and like our holy Mother, the Church, be one, holy, Catholic and apostolic.

"Exhorting finally, in spirit of our pastoral duty, all the faithful under our charge to remain obedient children of their mother, the Church, we sincerely wish them to be imbued with a spirit of true, unfeigned charity in word and in deed."⁶

Anxious to promote temporal well-being in his diocese, Bishop Vertin did not forget the spiritual. In the above quoted Pastoral he most emphatically enjoins upon his priests to gather the children around themselves, imparting to them religious instruction as best they see fit, threatening at the same time the parent who will not send his children to these instructions with a denial of absolution. There was no uniform catechism adopted in those days for the United States. To obviate this want he laid down, in a Pastoral of May 13, 1883, the following rule: "For uniformity sake there shall be introduced: For the French speaking: *Le Petit Catechisme de Quebec*; the smaller part to be used in the instruction of children before their first holy Communion, and *pro rudibus* for the first holy Communion, and the larger part preparatory

to the first holy Communion and two years thereafter.

"For those learning Christian doctrine in German, Father Weninger's small or large Catechism shall be adopted, suited to the personal and local circumstances of the pupils.

"For the English speaking children the Father Weninger series of Catechisms, published by P. O'Shea, 37 Barclay Str., New York, shall be used.

"For advanced classes we order Bishop Gilmour's Bible History, published by Benziger Bros., and recommend to the lay-Catechists, for their perusal, the Manual of Catholic Religion by the Very Rev. F. X. Weninger, S. J., D. D."

The building of the Cathedral, considering that it was carried on by day-work under the superintendency of James Lorenz, was progressing favorably enough, so that in the fall of 1883 the great church was under roof and enclosed. The basement was then finished and fitted for services; on Christmas eve, December 25th, 1883, the first "Gloria in excelsis" resounded in the new place of worship. Assisted by Fathers Hass and Maurice, O. M. C., in the presence of Bishop Mrak, and of a congregation that filled the spacious basement to overflowing, Bishop Vertin celebrated a solemn Pontifical High Mass. The occasion melted the hearts of the people, the flood of commingled feelings of joy and happiness carried away the last vestige of antagonism against the Ordinary who, by his undaunted energy, and impartial amiability, had won their respect and love.

The Bishop, too, was extremely happy that things had so agreeably composed themselves. Grateful to Divine Provi-

⁶ Lenten Pastoral, dated on the Feast of St. Scholastica in the year of our Lord, 1882.

dence for this grace, he could not but express, likewise, his gratitude to those who had materially aided him in accomplishing his most ardent aim. In words that flowed from his heart he thanked the people present at the opening services on Christmas night for their assistance, still he inserted, on the 27th of December 1883, in the columns of the Mining Journal, a Card of Thanks to all who had aided him in the construction of the Cathedral, and in particular to those who had contributed more than one hundred dollars. He mentions: Hon. Peter White, J. G. O'Keefe, Balthazar Neidhart, Marquette Division A. O. H., Samuel E. Byrnes, Timothy Nestor, Louis Reidinger, Dwyer Bros., Jacob Frei, Martin Vierling, Peter Werner, Torrence Moor, Mr. Thurber and the firms of Ransom, Burtis, Marsh & Co., and Wolf, Jacobs & Co.

For the increased number of parishes Bishop Vertin obtained pastors for them either by ordination or by adoption of extraneous clergy. He ordained the following priests during the first decade of his episcopate:

T. J. Atfield, May 19, 1880.

F. N. Becker, February 26, 1883.

Fabian Marceau, August 20, 1885.

Joseph P. Kunes and Joseph M. Langan, May 23, 1888.

Th. V. Dassylva, July, 1888.

Joseph R. Boissonnault, Joseph A. Sauriol and P. C. Paquet for New Orleans, La., July 19, 1889.

The growth of the Catholic Church in the United States can best be seen in the necessity of new laws which from time to time had to be enacted for her government. In 1866 the bishops of the

United States met in Baltimore in Second Plenary Council to deliberate on the best method and means of preserving and furthering the Catholic religion, and only eighteen years later they were no longer considered as adequate to the limitless possibilities to which the Church had risen, nor efficacious enough for her safe guidance. Therefore, at the representation of American bishops, the Holy



REV. J. E. STRUIF, BRESSLAU, EUROPE.

Father, Leo XIII., in the decree *Rei Catholicæ*, empowered Cardinal Gibbons the Archbishop of Baltimore, to convoke the Third Plenary Council, which duty his Eminence performed in a rescript of March 19, 1884 addressed to all the Ordinaries and those whose duty or right it is to be present, calling upon them to convene for that purpose on the ninth day of November 1884 in the Metropoli-

tan church at Baltimore. Bishop Vertin attended this Council and served in the *eighth deputation*, whose duty it was to draw up decrees concerning the Christian doctrine. Under this heading was understood the matter pertaining to the office of preaching, of teaching Catechism, prayer books and Catholic journalism; to this was added the Catholic immigration and colonization. Archbishop Elder of Cincinnati was president of the deputation; members thereof, together with Bishop Vertin, were Bishop Burgess of Detroit, Bishop Gilmour of Cleveland, Bishop Ireland of St. Paul and Bishop Wigger of Newark. Rev. Dr. Henry Moeller, the present Archbishop of Cincinnati, was secretary and there were eight theologians attached. Rev. F. X. Weninger, S. J., D. D., accompanied Bishop Vertin to the Council as his theologian.

The decrees of the Council were to take effect everywhere in the United States immediately after the promulgation of the papal approval of them, yet it was agreed among the bishops of the Council to hold, as soon as convenient after the promulgation, either a Provincial Council or a Diocesan Synod and promulgate them, again shaping local conditions for their observance. In the spirit of this resolution a Provincial Council was called by Archbishop Heiss for the Province of Milwaukee to meet in the Metropolitan church on the fourth Sunday after Easter, it being the 23rd of May, 1886. All suffragans attended. Bishop Vertin's theologians were Revs. Edward Jacker and Frederick Eis.

The Third Plenary Council and subsequently the Provincial Council have

adopted a new legislation to meet the exigencies of the country at large and of the Province of Milwaukee in particular. To bring his occasional decrees, scattered throughout the Pastorals of many years, within the sense of the two Councils, Bishop Vertin framed the following:

"Rules and Regulations for the Diocese of Sault Ste. Marie and Marquette.

"Dispensations from the 'Banns' shall not be granted by any of our Missionaries except for most *important* and *urgent* reasons, and then those of one publication only, which dispensation must be recorded with the marriage in the marriage record. For any other dispensation the Bishop's permission must be asked in writing by the respective priest—but in no case by telegram, or sending the parties to us. For each dispensation two dollars must be demanded (for three \$5.00) and forwarded immediately to the Bishop to be applied toward some good work, and for payment of this the priest shall be held responsible.

"When a dispensation from the impediments *mixtæ religionis*, *disparitatis ætatis*, *primi* and *secundi gradus affinitatis*, *2di gradus consanguinitatis*, and *in radice*, is required, application must be made to the Bishop. The names of the parties and their standing in society must be given; whether poor, in moderate circumstances, or well to do in the world, that the Bishop may determine the amount of Alms, required by Rome, to be remitted to him toward some good work.

"For each of the above dispensations two dollars must be invariably demanded for the chancery of the diocese.

"In all cases of dispensation, *canonical*

reasons must be alleged. Vide page 349 Con. of B. 111 in appendice.

"The contracting parties for the reception of the sacrament of matrimony must present themselves for examination to the local priest before the blessing of the marriage.

"All marriages shall be contracted in the morning, in order that the contracting parties, assisting at Mass, may receive the fullness of the blessing of the Church.

"All funerals of grown up Catholics shall take place in the morning, and the sacrifice of the Mass shall be offered up for the departed soul.

"If funerals take place outside the mission of the deceased, the presiding priest must be informed thereof, and he shall enter the required record into the parochial registers for which the ordinary tax shall be asked.

"Any and all parties coming under our jurisdiction who are living a life of public concubinage are excommunicated from the Church.

"Whosoever (both parties being Catholic members) shall henceforth be married outside the Catholic Church are excommunicated, *ipso facto*; when but one of the contracting parties is a Catholic, his or her case remaining reserved to the Bishop.

"If any congregation or part of a congregation, or any lay-members of the Church shall henceforth interfere with the existing Diocesan regulations by trying to retain, by force, against the will of the Bishop, any priest in the congregation, or refuse to give the due obedience and subsistence to the one approved by the Ordinary of the Diocese, the church

of such a congregation shall be interdicted i.e., no religious service shall be held therein and the ring-leaders of the interference shall fall under the censures of the Church, subject to the judgment of the Bishop. See C. of Balt., P. 112, No. 186. These three above cases are reserved to ourselves for absolution.



REV. JOSEPH BARRON, NOW AT LOS ANGELES,
CAL.

"Neither the building of a church nor the alteration of an old church edifice, nor the alteration of a parochial residence, nor the erection of a school house, nor of a pastoral residence, shall be begun without the written approbation of the Bishop.

"A Catholic school must be established in every Parish at the earliest practical time, if the strict economy of the revenue and other resources of the congregation can at all justify it. It is a question

admitting of no apology, with which the consciences of the presiding priest and the people are charged, and both must answer to God for the guilt, if they have neglected their duty toward the immortal souls of the children entrusted to their charge.

"Any careless parents, who will not send their children to Christian instructions preparatory to first holy communion, particularly when the children have completed the 12th year, shall be denied absolution by the presiding priest.

"If any man have no care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."—1 Tim. v. 8.

"The presiding priest shall have the entire control of the school and the teachers, and engage them according to the income of the congregation, or discharge the same according to the dictates of his conscience, subject only to the judgment of the Bishop. But religious shall neither be introduced into any parish, nor dismissed without the written consent of the Bishop.

"In every congregation in this Diocese there must be a council for the administration of the temporal affairs, to be either elected by the people or appointed by the Bishop.

"The pew rents, Sunday collections, extra collections, subscriptions, donations, rents, sales and exchanges for the benefit of the church, constitute the revenues of the church, for the administration of which the Missionaries shall be responsible.

"All expenses for the church and schools will be defrayed by the ordinary means, coming from pew rent, monthly

dues and by the collections, principally, so well recommended by the Apostle (1 Cor. c. 16, v. 1-3); any other manner of raising funds for said purposes must first be proposed to, and then approved of by the Ordinary of the Diocese.

"The congregation will henceforth provide for the necessaries of the altar, as the penny collection is taken by the priest on account of their salary.

"As it is the privileged right of the Diocesan Bishop *alone* to determine a certain sum of contribution toward the priest's support—see C. of Balt., P. 118, No. 4—it is herewith forbidden laymen to increase, lessen or retain any fixed contribution thus allowed.

"The priests' support-contributions shall range in each mission according to the income of the pews as follows:

"It shall not exceed \$800 in missions where the necessary yearly expenses toward the divine worship in the same church being deducted—the rent of the pews shall amount to that sum; in missions, on the other hand, where the pew rent is not so high, the Missionary—after deducting the ordinary expenses of the church—shall have the balance remaining; and finally, where there is no pew rent income, a customary collection shall be taken up monthly or quarterly in every station of the mission, by some appointed and reliable men of the place, of which amount due account shall be forwarded to the Bishop at the prescribed time for inspection, that he may be able to judge of the incoming support given to the priest, and make due remarks to the congregation at his pastoral visit.

"The congregation shall henceforth furnish the fuel for the priests, in mis-

sions where the pew rent may allow of that outlay; but where the income is not so high, a special collection shall defray that expense, as the collections on Christmas and Easter, will now go for two Diocesan purposes.

"The above amount of contributions likewise refers to missions where there is but one or more churches than one regularly visited, and whether or not the priest keeps conveyance for himself, for in such a case, the station or stations must pay for, or furnish the same, with some additional allowance as agreed between the station people and the visiting priest subject to the ratification of the Bishop.

"The contribution for the assisting Rector or assistant—where there are two priests—shall, on each occasion, when deputized to any other priest, be determined by the Bishop.

"The Cathedral congregation, being under the immediate supervision of the Bishop, shall be regulated by special rules, as the various personal and local qualities and circumstances shall make it advisable.

"The above stated support allowance is not regulated by any other laws than those of the Church in general for this Mission-country, as explained by the last Plenary Council of Baltimore, and the particular regulation of the Diocese, wherein the Bishop, not deeming himself obliged to allow any definite sum, in sending the Missionaries ordained upon the title of the mission to the various congregations, is only limiting how much, and no more, he may retain, according to the revenue of each mission. Any con-

gregation of the people, who will not accordingly support their Missionary, shall become liable to be deprived of his services.

"All fathers of families, and every single man depending on his own resources for maintenance are herein called upon to be regular contributors toward the wants of the Diocese in gen-



REV. MICHAEL WEIS.

eral, and of their own Parish in particular.

"The extraordinary collections in the Diocese are: on Christmas for the orphans; on Easter for the Seminarians' fund; at the official pastoral visitation by the Ordinary of the Diocese, for the expenses of that occasion, the balance, if any, on the Cathedralricum; on the Sun-

day within the octava of the Saints Peter and Paul, for the Cathedral; and, this year being the Holy Father's Golden Jubilee, the clergy and laymen, young and old, will contribute toward a special collection for the Pope, on the Sunday within the octava of the Assumption of the Blessed Virgin Mary.

"Before the last day of January of each year, the Missionary shall forward to the Bishop the annual financial report of the administration of the revenues and expenses of the church, signed by himself and countersigned by at least two laymembers of the congregation, not belonging to the committee, who have examined the accounts. This annual financial report shall be published by the Missionary to the congregation on the first Sunday of February of each year.

"In every case the ordinary expenses of the church must be paid before any of the revenues may be appropriated for any other purpose; and no expenses shall be made that would exceed each year's income.

"Upon occasion of the Episcopal visit, whether of confirmation or any other, the priest shall place before the Bishop the account books of the church and congregation, and in no case shall he feel justified in neglecting this rule. The same account books shall always be open for the examination of the Bishop, or any priest delegated by the Bishop for that purpose.

"Neither the church, nor church property, nor any building of the said property, shall be held responsible or become liable for any debt contracted, or for any sum of money borrowed by the priest, or by the committee, or by both the priest

and the committee, except the written permission of the Bishop has been given for such debt, or loan, and only and solely for that sum and amount specified in and by said permission of the Bishop. And such debt, if made, or such loan negotiated, shall be at once entered in the regular accounts of the church, and registered on a separate page, with the time when due, and what interest, if any, it calls for; and in such a case each congregation is held responsible for their own debts thus contracted.

"No priest in this Diocese is authorized to receive any sum of money on deposit. It is, and must be distinctly understood, that if any person deposits money into the hands of any priest, he alone is responsible for the money.

"Any real estate bought or donated for the use or the benefit of any church in this Diocese must be deeded in 'fee simple' to the Bishop, i.e., in the Bishop's name, without any prefix of title, and *without any conditions whatever in the instrument*. If these conditions are not complied with, the deed cannot be accepted and the missionary cannot allow the deed to be recorded. If deeds are obtained and recorded, they must be forwarded immediately to the Bishop.

"Every congregation in the Diocese, where there is a resident priest, must have the pastoral residence provided with the necessary furniture, according to their means, and no priest shall, upon any excuse, be permitted to claim the furniture which was purchased by the congregation for the parochial residence as his personal property.

"Every presiding priest in our Diocese shall keep the books of 'status animarum'

of his respective mission, wherein the necessary annotations regarding the contributions, etc., and the general government, shall be made according to above regulations. This book shall be placed before the Bishop at the time of his pastoral visit.

"A society not approved of by the Bishop as a religious one, cannot be permitted in the church, wearing the regalia of the association upon occasion of any religious ceremony; all other societies, though composed of Catholics, are only tolerated, and they must therefore have especial permission from the Ordinary of the Diocese to turn out officially on the occasion of any religious ceremony. All societies now existing in our Diocese

must send in their constitutions for approbation by the Bishop.

"These rules and regulations shall be explained by the officiating priest in the different languages spoken by the congregation; and they shall be published to the respective congregations on one Sunday in January of each year. A copy of same shall be framed and hung in some conspicuous place in every church.

"The above rules and regulations shall remain in force until by us amended or revoked."

✠ JOHN VEREIN,

Bishop of Saint Joseph, Marquette and Marquette, Mich.

Marquette, on the Feast of the Purification B. V. M., the 2nd of February, A. D. 1887."

Chapter XII.

Bishop Vertin's pastoral on education. Pastoral on religious societies and holy Communion of reparation. The first Pro-Synodal Conference. His Silver Jubilee. His second visit ad Limina. His sickness and his death.

Moulding his diocese, Bishop Vertin well understood that its future progress depended not so much on the external laws he was framing as upon the internal dispositions of those whom they concerned. He took the utmost pains to make his diocesans understand that they are not calculated to destroy the least of their civil liberties but rather to further their happiness and prosperity, because true liberty and obligations to the state and God are inseparable, and man is never freer than when he moves within the limit of the law of the state in which he lives, and since every state is within the domain of God, man is evidently not bound only by the laws of the state, but of God as well. The Bishop pointed out at every opportunity that only a faithful performance of one's duties leads to a sweet repose. "One of the chief duties," he used to say, "are those of the parents towards their children, and of the children towards their parents." The latter will always follow the former as a consequence. If parents accomplish their duty, the children will do theirs as a mat-

ter of course. Hence, in his Lenten Pastoral for 1884, he says: "Impressed with the obligation of speaking to you on the duties to be fulfilled and the dangers to salvation to be avoided, we deem it best to address you at the approach of the holy Lenten season, on the most important subject, Christian Education.

"Education is a vital question of our times. In this matter the Supreme Pontiff has sounded the key-note, and bishops and priests are in duty bound to echo his voice, calling for religious instruction as the only effectual safeguard for the preservation of the rising generation from the dangers that imperil their faith and morals. Popular existing errors regarding religious education arise only from the incorrect idea of the term. The verb to educate, derived from the Latin, means to bring out—to develop the intellectual, the moral, and the religious faculties of the soul.

"An education, therefore, which improves the mind only, and neglects the moral and the religious training, is at best an imperfect and mutilated system, simi-

lar to the one which existed among the ancient pagans, the Greeks and Romans, who knew not the true God nor His revealed religion; where people were trained for their avocations in life, irrespective of any other obedience than to the voice of their earthly master, who himself was ignorant that he had a Master in Heaven, with Whom there is no acceptance of persons.

"Education should begin at the cradle. Whether this education is considered from a Catholic or an American point of view, it must be such as to bring best results for America and religion. Man being composed of soul and body, is subject to the state and church, his education must be two-fold, making a good citizen of him in this world, and preparing him for the citizenship of Heaven. Nor can the last one be shorter than the first. Both are of a life's duration and their object is to develop the faculties which the all-wise Creator has deposited in individual persons. The great law of man is progress, and progress is in education, as it is also the fundamental object of man's intelligence. When men become conscious that they are ignorant, selfish, narrow-minded, and miserable, when they are dissatisfied with their limited store of knowledge and long to become better, nobler, and more enlightened, what is that but a desire for education and a plain confession but that it has been neglected. And, man, arrived at the use of reason, soon finds out this lack of proper equipment for life, for when a simple conversation is introduced which they know to

be beyond their attainments, when they mix up with fellow men whose knowledge and intelligence is superior to theirs, they become restless and dissatisfied, finding themselves wanting in the education and culture to which their faculties



REV. ANDREW HENDERSON

fully entitle them, had only opportunities been given them to grasp that which now so woefully escapes them.

"Christian education, being of a lasting character, should be of longer term than the secular (education). It should begin, not with the school year, but in the closest family circle, where children, on account of their tender age, will all the more readily be impressed with the Christian example of their parents, their fear of the Lord, obedience, respect and reverence to all lawfully constituted authority, including that for themselves,

and where the inculcation of these principles demands the requisition of the rod, it should not be spared according to that of Solomon: 'He that spareth the rod neglecteth his son, but he that loveth him correcteth him betimes.' The same author elsewhere says: 'Bow down his neck whilst he is young, lest he grow stubborn and regard thee not, and so be a sorrow of heart to thee.'

"Following the advice of the same wise man, we say: 'Instruct thy son and he shall refresh thee, and shall give delight to thy soul,' and thus shall Christian parents see the blessings descend upon themselves and upon their children's children, and the Christian home education will be easily perfected in the Catholic schools and by the Church at large.

"The Catholic Church has always been the great educator of nations and of individuals. She has been the fostering mother, the munificent patroness of secular education, and from the sixth to the sixteenth century, she was looked upon as the light of nations, when her priests and monks were the only educators and teachers uniting secular science with the religious, in establishing free schools throughout Europe for the education of the great masses. Bishops and priests throughout Christendom founded schools, which in due course of time developed into academies, colleges, seminaries, and universities; this undeniable fact more than sufficiently repudiates the prejudice arising from ignorance or malice of our adversaries, when they say that our Holy Church does not foster universal instruction. As in those days, so in our own, the church everywhere cares for the establishment of suitable institutions; and

we must commit the education of our youth to this spiritual mother, that the principle of home education may be developed, and your children fitted, according to their talents, to follow the various avocations of life, that they may live and die as good citizens, and faithful Christians. For this end, the Church has the right and duty to direct the faithful to contribute towards establishing Catholic schools *as soon as possible and convenient* in every parish; schools under management of capable religious teachers; schools which will be able to compete in all grades with other secular institutions. It is, therefore, a sacred duty incumbent upon all Catholic parents, not only to send their children to such institutions, but to contribute towards their establishment and maintenance.

"It is not for us here to discuss the question whether it is right or wrong on the part of the state to tax Catholics for the support of public schools while they maintain their own, but we admonish you by means of this Pastoral, as well as through your pastors, to whose spiritual care we have committed you, to spare no means in order to give your children a thorough Catholic education, which in this Country is far more necessary than in Catholic countries, on account of the many sects by which we are surrounded, and whose influence, which, indeed, may not endanger the loss of faith, does at least lead the youth to imbibe a spirit of indifference in the practice of their religious duties, and engenders a sinful laxity, which not seldom leads such Catholics to sin and crime and their downfall; instead of being traced to the neglect of their parents, and lack of Christian edu-

cation, is only too often laid at the door of the Catholic church.

"We have no intention of burdening you too much, but expect that wherever a parochial school is possible, one will be erected without delay, and we shall require of the religious instructors an exact account of their annual revenues and expenditures, that we may learn and know the spirit of each congregation and give them the counsel or remonstrance at the time of our annual pastoral visitation.

"We do not wish to be understood as if wanting to undervalue the advantages of secular education, but for this very reason, wish to have parochial schools erected everywhere, that secular and religious education may go hand in hand, and thus our young men and women may not be wanting in anything in their journey through life. Religious and secular education cannot be divorced from each other, without it ceasing to be an education. Such separation would only paralyze moral faculties and foment a spirit of indifference in matters of faith. If secular education is a means of earning a livelihood for the body, the religious education should be the source of nourishment for the soul. Hence, the intellectual and moral training must go hand in hand, and each must become the support of the other. Our religious instructions must shed a light upon all our actions; without this spiritual guidance, the secular education may prove to us a curse instead of a blessing. How often does it not happen that young people, whose religious training has been neg-

lected, fall heir to great estates, but with all their wealth they seldom reflect credit upon their family or even their country. Their wealth is frequently but a stumbling block in becoming useful members of the community, an excuse for idleness and an endless source of sinfulness and crime. The many crimes recorded in our dailies will but too fully demonstrate our assertion. We, therefore, earnestly ex-



FIGURE 1. E. SCHLHAMMER.

hort you to co-operate with your pastors in their endeavors to establish and support a parochial school, lest the words of the scripture be applied to you, 'or if any man have not care of his own, and especially of those of his house, he hath denied his faith and is worse than an infidel.' (I Tim. V. 8.)

"What an object of joy it will be to you, if, having given your children a Christian

education, you know in your declining years that your children will not only inherit your name and your fortune, but as well your faith, with its works and virtues? How gratifying will it be to you to know that when you shall be no more, the place in the community and in the church, vacated by you, will be filled by your sons and daughters, who will perpetuate your memory throughout the coming generations. When your children enter the temple of God, and remember that under Him they owe to you not only their existence but also their faith, and, likewise, following your example, your good works, and wishes, praying for the repose of your soul, 'will rise up and call you blessed.' (Prov. XXXI. 28.)"

This appeal did not fall on deaf ears. Wherever a school was at all possible, efforts were made to erect one. In Ishpeming the St. John's school opened doors that same year. But still there were many more places which could not afford a school. Of these the Bishop was not forgetful either. He enjoined it upon the pastors to give regular Catechetical instruction on Saturdays and Sundays; and to exercise good care that children of their parishes and dependent missions receive an opportunity to learn the Christian doctrine. Priests were also obliged to hear children's confessions every Ember week. This unaccustomed activity stirred many an indifferent Catholic from his spiritual lethargy, and, for all of that, evoked adverse remarks, to which the Bishop replied, in the next year's Pastoral: "As of right, we are reminding you again of the spiritual education of your children, which subject should claim

most of your attention. All whose eyes are open, and whose experience in this country embraces the last thirty or forty years, clearly see, that unless children are trained, nurtured and schooled, under Catholic influences and teachings, they will be lost to God's church. The only argument brought by half-Catholics against the establishment of Catholic schools for Catholic children, is that one of expense. It costs money to support schools; so it does to support churches. The school is as necessary for the child as the church is for the parents. Better than all other arguments with regard to this obligation of providing Catholic education for Catholic children, are the teachings of the Holy See, as made known in a letter addressed to the Bishops of the United States. No Catholic is in harmony with the Church who maintains opinions opposed to these teachings."¹ Another well measured step was taken by the Bishop, when, continuing in the same Pastoral, he said: "A great help in the Catholic education of children is to be found in providing them with good reading; not alone for the children is this helpful, but for adults as well. The power of the press, for good or for evil, is felt in every house in the land. So many read the newspapers, that those few who do not, come under the influence of those who do. We warn the parents against the danger of permitting unwholesome reading of any kind. They must, therefore, watch the newspaper, the novel, the magazine, and the books which find their way into the home. Sometimes the poison in the newspapers lingers in the unsuspected advertisement; then in stories of doubtful character; then

¹ Pastoral, January 25, 1885.

it is found in sneers and slurs against religion and its ministers; and lastly, in the contributed article, and not least in the editorial. It is not, however, enough to exclude corrupt and dangerous literature from the house; an ample supply of good reading should be provided. In every family there should be a newspaper which is in harmony with Catholic teaching, in sympathy with the church work.



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A good Catholic newspaper keeps up during the week the pastor's Sunday work by treating of subjects good for the parishioners to be familiar with which cannot be touched upon in the pulpit. Reading should not be confined to newspapers only, but should extend more so to reading of good, pious instructive Catholic books, explaining its faith, command-

ments and practices, so that Catholics will be able to defend their holy religion when attacked by out-siders."

Following the Apostolic spirit, Bishop Vertin was anxious that his people should learn to pray. He ordained² that the Priest say the 'Angelus,' and during Easter time the 'Regina coeli' in the vernacular tongue, on all Sundays and holy-days of obligation after the last Mass, with the people, that they may accustom themselves to recite them privately daily. His circulars are permeated with admonitions to pastors to pray in common with their people, not only on Sundays but after the Mass on week-days, and in particular for the souls in purgatory, for the benefactors of the diocese, for the conversion of sinners, for the faithful departed, for 'it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' (Mach. XII. 46.)

By the Circular of 1886, the Bishop announced that by the Apostolic decree of November 25, 1885, pursuant to the recommendations of the Third Plenary Council, the holy-days in the United States have been reduced to six, viz: Immaculate Conception, Nativity of our Lord or Christmas, New Year or Circumcision of our Lord, Ascension of our Lord, Assumption of the Blessed Virgin, and All Saints; but he commended according to the wishes of the Holy Father, to celebrate the abrogated feasts of Annunciation, Epiphany and Corpus Christi the Sunday within their octave. By the same Letter the Bishop prescribed the use of the Baltimore Catechism, leaving

² Pastoral 1884.

others, already in use, for higher instruction.

The Pastoral of 1887 the Bishop devoted to the aims of the Propagation of Faith, and in connection with it orders 'the pastors of souls to read the Passion of our Lord, in the language spoken by the congregation, on Palm Sunday or during the Holy Week, at the evening services.'—"Finally we exhort the pastors to explain to their people the obligations which the last Council of Baltimore imposes upon them; especially those which refer to the observances of the Sunday, to the religious education of their children, their duty of supporting the church and schools."

As subject for the Pastoral of 1888 the Bishop took up "Societies, in order that those conducive to good may be encouraged, and those tending to evil discountenanced as dangerous to Christian faith and morals, and that our people be dissuaded from joining them; while others still be condemned and henceforth shunned as nominally forbidden by the infallible teaching of our Holy Church."

The Bishop first encourages the establishment of purely religious societies and sodalities in each parish under the immediate supervision of local pastors; then he recommends the introduction of Confraternities and Associations, such as the Society for a Happy Death, the Apostleship of Prayer, but above all the Tabernacle Society, "which effects great good in the poor missions of this new country where existing churches, and new ones to be erected, are and will be in need of articles for the altar, vestments and accessories for the celebration of divine service and where the poor people, coming in al-

most destitute, have not the means wherewith to supply these necessaries."

The good Bishop had reason to speak so well of this Society, for he received annually large shipments of every kind of linens, vestments and other useful furnishings from the Tabernacle Society in Philadelphia, and was in turn happy, dealing out to the visiting priests whatever they stood in need of. He saw the beneficial effects of the Society's labors and therefore anxious that the diocese should also contribute a quota of membership. "The conditions for admission into the Society and the spiritual benefits attached to membership will be announced to the congregation at the time of the Forty Hours' Adoration in each mission of the diocese." Here he directed each pastor to state the date of the Forty Hours, and then gave the following history of the Society:

"This association was founded at Brussels, Belgium, through the piety and zeal of Anna de Meeus, but feeling herself and her few holy companions unequal to the task of conducting so extensive a work, and in order that the association might more surely attain its proposed end, she instituted a religious congregation as an aid to its work, and to be as it were, a centre to awaken and propagate a love and reverence for the most Holy Eucharist and the Sacred Heart. (At the invitation of the late venerable Pontiff Pius IX. we, in our diocese, years ago, in accord with the whole Christian world, consecrated ourselves to the work of promoting this devotion to the Sacred Heart). Accordingly a house of religious Sisters of the Perpetual Adoration was founded at Brussels in the year 1857, and

the devout Anna was appointed Superior General. It has since spread over several dioceses, to the advantage and profit of the Church, and has been approved by the Apostolic See by a decree of the Congregation of Bishops and Regulars, dated April 8th, 1872. The association out of which this religious congregation had sprung, and to which it was united by the closest bond, after rendering many services to the Church, was first honored with the title of Arch-Association by Pius IX. by letters Apostolic, May 6th, 1853, and on June 10th of the same year he enriched it with numerous other privileges and indulgences, together with the permission to affiliate to itself other associations having the same name and object. Finally, as the Sisters of the aforesaid congregation had established a house in Rome, the centre of Catholicism, in order that an Arch-Association so fruitful in good might, with God's blessing, extend more and more, by a decree of the Congregation of Indulgences and Sacred Relics, another Arch-Association existing in Rome, having the same object, but erected later, has, by the tenor of that decree, united with the said Arch-Association transferred to Rome. This affiliation was made according to the Constitution of Clement VIII. which requires that no two Arch-Associations having the same name and object can exist in the same place. The Rules of the said Arch-Association were approved by a Decree of the Congregation of Bishops and Regulars, dated Jan. 12th, 1880. There are branch associations in the United States

at Philadelphia and Washington, where members may apply for admission either individually, or in aggregate, not having any such Association in their own mission.

"In the present wide spread devotion to the Sacred Heart of Jesus, the Holy Eucharist is the object of our worship, and this Sacrament of the body and blood of Jesus Christ, once sacrificed in a



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bloody manner for all mankind does now, in the holy sacrifice of the Mass, and through holy Communion, apply to individual souls the merits of Christ, obtained for us on the Cross. To confess Jesus Christ present in the Eucharist is the sublimest act of faith made in the world since the Incarnation. By it are confuted all heresies touching the Person and Divinity of Christ incarnate, and

by a belief in the Real Presence we confound all the false philosophy which would bring everything, even the Infinite God Himself, under the laws of matter, time and space. The members of the Tabernacle Society bind themselves especially to the adoration of the Blessed Sacrament, and to draw others through said Society to this devotion. They condole with our dear Savior on the coldness and indifference of some, even members of the true Church, and thus they seek to quench the thirst of the sacrificed Savior, to be known and loved by his redeemed people. The principal means they employ to glorify Jesus in the Blessed Sacrament are: to labor for the increase of the association; to exercise a salutary influence on souls; and to take a particular interest in poor and destitute Churches, in which the sacrament of love is not properly accompanied and surrounded, by at least the external marks and evidence of living faith.

"The Associates of the society select for expiation certain sins that directly touch the honor of the most Blessed Sacrament. In our country there is considerable infidelity, not perhaps of the vicious and blasphemous type so familiar to Europe, but closely approaching it by sure and steady degrees. The intense devotions to wealth, and to the mere pleasure of worldly life, destroy in man even the natural aspirations towards the Divinity, as our last end. For this total forgetfulness of God, the associates will strive to make reparation to Him who is ignored or even denied in the midst of his own creation.

"Heresy also calls for special acts of faith in the Church, and in the dogma of

the Eucharist, which is denied or perverted by all the sects, even those which retain certain ritualistic forms. The true faith is unerringly professed in but one church—our own. It is, alas! a frightful possibility that Jesus may be received into an unworthy and sacrilegious breast. The name of God, and the sweet name of Jesus, are recklessly blasphemed. Here is another matter for reparation. The neglect of hearing Mass on Sunday; the indifference of many towards the afternoon Sunday Service, and to the grace of Benediction; the carelessness in attendance on other occasions when the Blessed Sacrament is exposed for public adoration; are all subjects of reparation for the devout associate. The mind being directed to the Blessed Sacrament, to this memorial of the wondrous works of God, soon becomes absorbed in contemplation, love and desire for the Divine Glory. This august Sacrament becomes a mirror in which we behold the Omnipotence, the Love, and the Infinite Wisdom of God. We begin to form some idea of the extent of the Incarnation of which the Eucharist is the complement, for Jesus Christ is seen communicating himself to every soul which he came to redeem. He is not merely a historical personage who lived, spoke and died nineteen centuries ago in one part of the world, and amidst a small tribe of the human family. By the Eucharist He is placed in direct communication with all men, in all ages, thus carrying to its highest point the ineffable and infinite sweetness and power of His Incarnation."³

Concerning the secular Catholic So-

³ Pastoral, dated January 20, 1888.

cieties the Bishop lays down the following rules: "There are still other organizations, national or social, composed only of Catholic members; for the direction of these we will say that, if they wish to be recognized by the Church as true Catholic societies, they will please take notice of the following conditions required by us, and on which they will be allowed to enter the Church in a body and wearing Regalia, on the occasion of religious ceremonies.

1st. They must be practical Catholics, by making their Easter duty.

2nd. They must be regular contributors towards any collection for Church, school, or other religious purpose, and send their children to Catholic schools.

3rd. They must hold a pew or a seat in the church, or must contribute annually towards the church according to their means, if not too poor.

4th. They shall not give any public balls or dances in their name; and finally, must strictly abide by the laws of the Church, and the rules of the diocese.

"If these societies have banners on which a Saint is pictured, they should be blessed and never afterwards carried through the streets on a merely secular demonstration, when other flags and banners may be used. This regulation is according to a decree of the holy Office dated Oct. 3rd, 1887. Of societies composed of Catholics and mixed sects, organized especially amongst working men and mechanics, for a mutual, beneficial or charitable purpose, we would re-

mark, that, though not actually condemned by the Holy See, they are nevertheless extremely dangerous to Catholics. Therefore, Pastors of souls should discountenance such suspicious unions, lest the members of their congregation, forgetting their obedience to the Church, may entangle themselves in the snares of evil, and deviate farther and farther from communion with the Church, and thus



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gradually become victims of unbelievers, and perhaps lose their faith. This might result, should persons remain members of a society in opposition to the expressed will of the Church, if, for local reasons, the Church deemed best to condemn said society."

And regarding the secret societies the Bishop says: "Though for the sake of uniformity, as decreed by the III Council

of Baltimore, we do not intend nominally to condemn any society, which is not condemned in any, or in all the dioceses of the United States, still, as the Ordinary of our diocese, we declare that any organization imposing an act of secrecy on its members, not to be revealed to Church authority, i.e. the Bishop or a Priest deputed by the Bishop, and having at the same time a Ritual or a Chaplain attached to it, is dangerous for Catholics, and in each individual case, members who will not withdraw from such, shall be denied the Sacramental absolution when living, and deprived of Christian burial when they die.

“We again exhort you to unity of spirit as members of the same household, to practice the virtues of sobriety, humility, obedience, generosity, and to charity in word and deed, for the propagation of the Kingdom of God on earth and our own sanctification and final salvation. ‘But increase in grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and unto the day of eternity.’—(11 St. Peter, ch. 3, v. 18.)”¹

This circular practically exhausted the most important subject on which the direction of the Ordinary was necessary for the safe guidance of the priests and their people. It seems to us that for these reasons the Lenten Pastoral for 1889 was of a more general character pertaining to the spiritual life. The Bishop writes:

“Beloved brethren: Our Lord and Savior Jesus Christ came upon earth to redeem us, to atone for our sins and to wash them away with his precious blood. Christ was offered once to exhaust the

sins of many. (St. Paul Heb. IX. 28.) That one expiatory act of Our Redeemer, so far as its efficacy is concerned, blotted our every sin committed from the beginning of the world to the end of time. But, with regard to the positive effect of the redemption there is a contingency ever to be borne in mind by the sinner of which St. Augustine reminds us when he says: ‘He who created you without your concurrence, will not save you without your co-operation.’ It stands to reason, dear children in Christ, that no ruler can forgive a rebellious subject, if that subject persevere in his rebellion or continue to foster a seditious spirit. Hence, it follows: that although Christ died for all, not all shall be saved; for it is a fact of daily, nay, hourly experience that men in a state of open revolt against God, in a state of willful mortal sin, not only manifest no desire to repent, but even glory in their guilt, and determinedly die in their iniquity. We continually witness examples of this fact even where the means of salvation have been thrust and obtruded on men, with a lavish prodigality by the divine mercy. This is the first reason why the merits of Jesus Christ, of themselves all sufficient, are often inefficacious in their result. There is another cause, however, why they remain without effect. It is because the declared will of God has conditioned the application of those merits on the performance of certain actions, the use of certain means, without which no one, ordinarily speaking, can profit by the infinite graces obtained for mankind by His Divine Son. I say ordinarily, because the hand of Almighty God is not shortened, and, in His inscrutable mercy, He may

¹ Pastoral, dated January 20, 1888.



HOFMANN BROS. PHOTOGRAPHERS

THIRD DEPUTATION.

Bishop Verin, Newark, N. J.
 Very Rev. F. John, O. S. F.
 Very Rev. F. James
 HARRY S. SUTTER, Photo, Newark, N. J.

BISHOP VERIN AT THE PROVINCIAL COUNCIL OF NEWARK.

vouchsafe to have recourse to extraordinary ways, but we have nothing to do with these. It is supreme folly to look for extraordinary aids, to the exclusion of the ordinary ones instituted by God. When these latter are not properly employed by man, it is an expressed declaration of the infallible teaching of the Church of God that the merits of Jesus Christ shall be of no avail in man's regard.

"The means, dear brethren, whereby the merits of the passion and death of our Lord may be applied to us are the holy sacraments of the Catholic Church, without the worthy reception of which, if we be in the state of sin, all other good or penitential works will not avail towards obtaining eternal life; whereas, by the worthy use of these means of salvation, all our personal endeavors become acceptable and meritorious in the sight of God, and purify us still more and more from our past iniquity. Let us, therefore, during this season of Lent, frequently go to the throne of the mercy of God in the tribunal of penance and be united to our Savior in the Holy Eucharist, not only to comply with the letter of the commandment of the Church, but in order to enter into the spirit of the same, of which the spirit of God reminds us, saying 'This is the will of God your sanctification.' In order, therefore, that you may all have the opportunity to blot out the least vestige of sin during the holy Easter time, we ordain that in each mission in the diocese, where there is a church, a triduum—forty hours' devotion—will be held in the Easter time whenever convenient to the respective pastors, during which time the faithful shall be in-

structed on the special graces of a plenary indulgence and God's mercy in granting it on the condition of a worthy reception of the sacraments of Penance and Holy Eucharist, praying devoutly at least five Paters and Aves for the conversion of sinners and the exaltation of the Holy Catholic Church, and contributing, according to their charity, an alms which shall be applied for the benefit of the Indians and Negroes; said alms to be deposited in a box placed in the church for that purpose. This plenary indulgence may be applied to the souls in purgatory, *per modum suffragii*, as a supplication for the remission of the punishment due to souls after death, and which God may or may not accept. Thus fulfilling the spirit of the Church by praying, fasting, alms giving, and receiving the sacraments, we are doing the penance without which, as the Lord himself assures, we shall not enter into the kingdom of God. This spirit of penance was always necessary for the forgiveness of sin from the fall of Adam, during all the succeeding ages of the old law which foreshadowed the more explicit means instituted by the Author of our Redemption in the dispensation of Grace.

"Such, dear brethren, are the wonderful means the patient love of God has invented and inculcated to rescue us from sin and from its direful effects. To us, who have been from childhood accustomed to the reception of these graces, they seem an ordinary gift; but,—if we understood the merciful means of the remission of sins in its full value and reality, we would call on the universe to thank God for this inestimable gift, as manifested in its institution. We should

also have a higher idea of the goodness of God and his wonderful love for us, of which he has given a faint picture when he represents Himself as the Good Shepherd, leaving the ninety-nine, to follow after the one sheep, strayed from the fold; or, when he speaks of Himself as the Father receiving again to His bosom His prodigal child. These are indeed only faint images of God's love towards us. Knowing this, we should endeavor,



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with great faith and confidence, to make use of these means of reconciliation with Him. For it must be evident to every one, that if God on his part, has done so much for us, it is certainly not his intention to abandon us to our own weakness. On the contrary, He will always aid us when He finds in us the least sincere disposition to be faithful to Him. The acts

preceding, accompanying and following the worthy reception of the sacraments obtain for us special, actual graces, whilst the sacraments themselves invest us with sanctifying grace and increase it. Finally, the good works, performed in that happy state, lessen the temporal punishment due to our sins, or remit it entirely if we comply with the required conditions, by gaining the plenary indulgence. No one, therefore, no matter how steeped in sin he may be, should at any time withdraw from this pledge of God's mercy as dispensed by His Church on earth. Still less should we neglect the opportunity at this holy season of the year—the acceptable time—the time of salvation—that, having become reconciled to the offended Majesty of God, and having sealed this return to Him with the precious body and blood of the Lamb of God, we may forever abide in Him and He in us. May we so live forever.

“The grace of our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost, be with you all. Amen.”⁵

After such vigilant care of ten years Bishop Vertin saw his diocese well regulated and, according to our Lake Superior demands and resources, in a flourishing condition. Nothing, in his power, was left undone to promote her welfare. In bold, effective strokes, like an artist on his canvas, the Bishop had drawn her indefaceable character, a benignant, yet inflexible preceptress. One more line and her image will be complete.

The Third Plenary Council provided for the appointment of consultors who, in absence of a canonical chapter, in

⁵ Pastoral, dated January 15, 1889.

vogue in European countries, would act as counsellors to the Bishop in the administration of temporal affairs. In 1887 Bishop Vertin had appointed Rev. Edward Jacker his first Vicar General and at the same time Revs. Gerhard Terhorst and Eugene Buttermann, O. S. F., his first consultants. At the close of the first decade of his episcopate he wished to carry out more fully the provisions of the Council. To do so with more deference to the wishes of his clergy he called a Prosynodal Conference on the 23d of October 1889.

The meeting was held in the Cathedral in prescribed form. Present were: Revs. G. Terhorst, H. Bourion, A. Vernare, C. Langner, F. Eis, P. C. Menard, R. Chartier, S. J., E. Buttermann, O. S. F., E. P. Bordas, J. E. Martel, J. Haas, J. M. G. Manning, J. Keul, I. Otis, T. J. Atchell, M. Faust, F. X. Becker, A. Krogulski, F. Marceau, J. M. Langan, J. Kunes, T. V. Dassylva, J. R. Boissonnault, M. Kehoe, A. Vitali, F. Sutter, M. Weiss, J. H. Reynaert.

The subject brought before the Conference was the simple question, whether anything should be added, taken off or changed in the existing laws of the diocese. After due deliberation the assembled priests agreed to ask the Rt. Rev. Ordinary to consider the following observations:

BAPTISM.—(A) The Right Reverend Ordinary is petitioned to do away with a censure of suspension (mention of which is to be found in the old Statutes of the Diocese) incurred in the case of a priest baptizing in a private house without necessity. The motive for requesting said privilege is the uncertainty

which not infrequently exists in the priest's mind as to whether there are sufficient reasons or not for baptizing as above stated.

(B) Resolved that people living within three miles must bring their children to the church for baptism.

(C) Resolved that when one pastor baptizes for another, the former is entitled to keep whatever offering is made.

HOLY EUCHARIST.—(D) Resolved that children under twelve years of age shall as a rule not be admitted to First Holy Communion.

MATRIMONY.—(E) Resolved that when the contracting parties belong to different missions, the publication of Banns be made in both missions.

(F) Decided by the Rt. Rev. Bishop and approved by the clergy that the fee for a marriage be at least \$5.00, with Nuptial High Mass an additional \$5.00.

FUNERALS.—(G) Resolved that three classes of funerals be established and that the Rt. Rev. Bishop decide the tax to be collected for each.

(H) Resolved that the hour for funeral services in the morning be fixed at 9 o'clock.

SCHOOLS.—(I) Resolved that Father Weninger's Larger Catechism at present obligatory for the first year after First Communion be abandoned and some other substituted, E. G. Deharbe's or the Abbé Colon's.

(J) Resolved that the Bishop state more explicitly, when absolution shall be refused for refusal to comply with the rule of the church, obliging parents to provide for the religious education of their children.

The Right Reverend Bishop explained

or approved the Resolution as follows:

(A) The censure of suspension was taken away.

(D) For good reasons the pastor may allow children under twelve years to First Holy Communion.

(E) A fortiori, if the parties come from two different dioceses; the dispensation must be obtained accordingly. (Vide *Konings de Mat.* No. 1530.)

If a dispensation in the above case is granted the non officiating pastor shall be notified thereof.

Pastors when asking for dispensations must give canonical reasons, according to the existing Regulations of the diocese.

The kind and the number (from publication) of Dispensations granted must distinctly be recorded in the Marriage Records of the mission for inspection at the time of the pastoral visit thereto, by the Bishop.

The Rt. Rev. Bishop decided that the old custom, which obtains *ad fraudem legis* dispensation and be married there, before they have obtained a domicile or quasi domicile, their case remains reserved to the Rt. Rev. Bishop, and will be subject to his order for the satisfaction required of them. (Vide *Conc. Balt.* III. CX.)

(G) After hearing the opinion of the clergy, the Rt. Rev. Bishop decided that for funeral services of the 1st class, \$20.00 shall be asked; \$15.00 for the 2nd, and \$10.00 for the 3rd. In the same connection it was decided that the simple obsequies, in the church, of an adult or child would be taxed \$3.00, with singing \$4.00; accompanying of said funeral to the cemetery \$5.00.

The taxa, according to the present

Regulations of the Diocese, is to be retained for all services, until the one presented by the Bishop, and adopted by the priests, may be approved of by Rome. (vide *Conc. Balt.* III. 204.)

(I) The priests may use any catechism, if Weninger's be objectionable to them—we retain the old one—for the first year after Holy Communion, until a



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general one be adopted for the whole diocese, succeeding the Council's and Weninger's

(J) The Bishop decided then and there, that all Catholic children without exception, even those who have made their first Communion, must attend the Catholic School, provided the latter is able to impart the same instruction as the

Public Schools, unless they have a written permission from the Bishop to the contrary. It is not intended however to visit with this penalty the innocent child, mother or father as the case may be, only the guilty parties. As to those who are really too poor to pay the tuition of their children at the Parochial School, the pastor and his congregation must devise some means, whereby the children of the aforesaid poor parents may enjoy the same privilege as others.

THE INFIRM PRIESTS FUND.—Every priest on the mission will send in his name and the name of his mission, with \$10.00 for himself and \$10.00 more from his mission to the president of this association, who will send the amount collected to the Treasurer, and the names of priests and missions with account given to the Secretary, both of whom will have account books for that purpose. The Board of Directors are the Bishop and his Councilors who will direct where and how the money may be utilized. If any clergyman shall leave the diocese or be dismissed from actual duty therein, the money he paid in for himself will be returned to him, and he will have no further claim on said association. The Missions attended to by Regulars must contribute also from their revenues \$10 a year towards this fund. The amount should be sent in before the 1st of March.

The yearly amount to be paid to infirm or superannuated priests will be \$400, to be paid quarterly.

At the close of the conference the Bishop announced as Consultors Rev. G. Terhorst, F. Eis, H. Bourion, R. Chartier, S. J., and the following officers of the diocesan curia:

Secretary, Rev. J. M. Langan.

In judicial matters: Procurator fiscalis, Rev. H. Bourion; defensor, Rev. J. Cebul; secretary, Rev. P. C. Menard; Notarius, Rev. A. Vitali, U. J. D.

For matrimonial cases: Moderator, Rev. C. Langner; Defensor, P. C. Menard; secretary, Rev. M. Kehoe; notary, Rev. A. Krogulski; Examiners of junior clergy, Rev. J. Cebul, Rev. C. Langner, Rev. M. Kehoe.

School-examiners: Rev. H. Rousseau, Rev. C. Langner and T. J. Atfield.

A new tariff of charges for stipends was framed and approved of by the Congregation of Propaganda Fide. Sending it out, under date of March 19, 1895, the Bishop orders it "framed and hung up beside the other rules and regulations of the diocese." They are still in force and may be seen in the vestibules of our churches.

Thus Bishop Vertin bent his energies on improving his diocese, and at the same time quietly pushed the work on his Cathedral. The spring of 1890 found the great church frescoed and furnished. Without delay the Bishop committed it to its purpose. On March 25th Mass was read upstairs, but the solemn consecration was deferred to the summer season.

For this solemnity extensive preparations were made. The Bishop desired that it should be a memorable day for the whole diocese. Invitations were accordingly sent through the pastors to the faithful of every mission. On the morning of Sunday, July 27th (1890) special trains brought the visitors to the city from all sections of the diocese.

On account of the lengthy ritual

Bishop Verdin began the consecration early in the morning. The attendance was throughout very large and those present followed the Bishop through the liturgy with marked attention. At ten o'clock Bishop Flasch of La Crosse celebrated Pontifical High Mass, at the conclusion of which Bishop Marty, of South Dakota, delivered a brief sermon. Besides these two dignitaries, Bishop Katzer of Green Bay, Msgr. Zeiminger, administrator of the Milwaukee diocese, Father Abbelen and thirty other priests were present.

This was a purely ecclesiastical celebration, incidental to the growth of the church; the year 1891, however, marked, on the 31st of August, the 25th anniversary of Bishop Verdin's ordination to priesthood, and his subjects brought about a celebration, the like of which was never witnessed within the church circles of the diocese. When first the occasion was brought to the Bishop's notice he strenuously opposed it, yea, as much as forbade any ostentatious celebration, saying, "if it were the 25th anniversary of my baptism I might have some reason to celebrate, but in the twenty five years as a priest I have done nothing to merit any extraordinary honors." But the priests and laymen had set their minds on not letting the occasion go by without a fitting celebration and without showing in a substantial manner their love for their Bishop. Unknown to him preparations were quietly made. The clergy decided to buy a pontifical outfit, woven of finest gold-thread, as a token of their esteem, while the laity undertook to raise a purse as an appreciation of his worth. In due season a committee of priests and laymen

waited upon the Bishop and induced him to allow the celebration to take place. The date was set for Tuesday, September the first, in order to give the priests of distant missions an opportunity to be present. On Monday many hands were busy putting the Cathedral premises in festive attire. Inside the Cathedral ladies were busy decking the altars with a profusion of natural flowers. The porch of



1891. VERDIN.

the episcopal residence was decorated in gay trappings of red, white and blue, framing the episcopal coat of arms as a center piece. Skilful hands would have done, indeed, a great deal more had not their ardor been checked by the Bishop's request that the display be kept within modest bounds, consistent with the character of the event.

All trains on Monday brought in guests so that in the evening several bishops and almost very diocesan priest was present. About eight o'clock in the evening citizens of Marquette and others, without distinction of creed, quietly filled the spacious basement of the Cathedral as it had never been filled before. The clergy ranged themselves about the sanctuary and upon request the Bishop, accompanied by the visiting bishops, entered without suspicion of what was in store for him. The Marquette City Band, which turned out in honor of the occasion, played one of its finest selections. Then Father Atfield, the first-ordained of Bishop Vertin, presented him with the purse on behalf of the laity and with the pontifical vestments on the part of his clergy. Presenting these tokens of esteem, Father Atfield said: "Rt. Rev. and dear Bishop: it is with pride that I offer you the acknowledgments of the clergy of the diocese on this eve of the twenty-fifth anniversary of your ordination.

"Our first duty is one of thanks, for having spared you, to the God of all goodness. The more so as you have trained every gift to His profit and to a reckoning that you yourself can well be proud of. As a priest you necessarily had to contend with troubles and inconveniences incidental to all pioneer missionary life, but in spite of these, a man never said, you swerved to any but the side of the right. Your labors as a missionary, which were confined principally to the parishes of St. Ignatius, Houghton, and that of St. Paul, Negaunee, bore three marks, i.e., that of the untiring, unselfish servant of God, that of the true priest of God's Church, that of the whole hearted

friend to his fellowmen. This is my verdict. This, Bishop, is the verdict of all who knew you, whether clergy or layman.

"When later, through God's holy ordinance, you assumed the burden of the episcopacy, the man and the priest changed not, save that the added charge but awoke new energy in the cause of God and humanity. Before you lay a large parcel of God's chosen domain—at your disposal were at first but few laborers. Certainly the task was neither an envious nor an envied one. With God as your guide, with right and justice as your standard, you undertook the task and today it bears rich and honored fruit. This is evident when we look at the condition of the diocese today and compare its present showing with that when you assumed control.

"When you entered your episcopal seat you found your cathedral in ashes. Time and your energy have raised above the ashes this edifice at which the eyes of more populous and wealthy communities can gaze with envy and wonder.

"Then your clergy were numbered in the lower twenties, now their numbers are up in the fifties. Then the churches of the diocese were, for the most part, modest unassuming structures, with rear additions as residences for their pastors. Now in the same place we find two, three and even four parishes, and each outdoes in cost, size and magnificence of structure its good old primitive parent.

"And our schools, what a small part these handmaids of church and religion played then! Now they are found wherever their existence is at all a possibility. You have insisted on their establishment. You have worked in season and out of

season for their erection and permanent maintenance. And here let me mention that if there were not a single other feature to characterize your zeal in this diocese, save the interest you have taken in the parochial schools, that alone would entitle you to the lasting thanks of a zealous clergy and a grateful people.

"It is true, in all this you have had the hearty co-operation of your clergy. With them worked their people. This was our duty. Still duties are pleasant or disagreeable, as they are made by those who perform them, and by those for whom they are performed. When harmony does not characterize the relations of both they are of the disagreeable sort. This has not been the case between your Lordship and your charges. Your directions have always been those of a father, intent on doing the greatest possible good. They have not fostered dread; they have encouraged zeal.

"It is then with pleasure that we are able on this occasion to make a public attest of our thanks and devotion to you. Though it be the first time that we are able to do so, in such great numbers, the fault was owing to the circumstances of your position and our difficult charges. Now that the occasion is ours and the opportunity mine, I thank you heartily, Bishop, in the name of the clergy of your diocese, for your kindness and courtesy and gentlemanly conduct towards us at all times. Then I insert, too, that you will find us ever ready, as in the past, to co-operate with you in all you deem advisable for the spiritual or temporal welfare of this grand mineral belt of the State of Michigan.

"Please accept this, our offering to

you; accept it as a memento of this memorable occasion. Keep it as a trivial offering of a devoted and loyal clergy. With it accept our prayers and blessings. Our prayers at the altar tomorrow morning will be for your guidance to prosperity. Our joy tonight is that God has spared you to celebrate this happy event, and our wish is that you may live to celebrate the Golden, nay, the Diamond, re-



C. J. L. S. BARON VON GUELLENBERG.

currence of your entry into the priesthood of the diocese of Marquette and Sault Ste. Marie."

Bishop Vertin was deeply moved and evidently it cost him an effort to respond. He thanked his priests for their enthusiastic support in all his undertakings, and the people for their kind and friendly feeling. The Bishop then imparted to his priests, as they knelt one by one by his

chair, his blessing in exchange for their well-wishes and then rose to greet the Archbishop and the Bishops, and to receive their congratulations also.

Then for hours the people passed in and out of the cathedral basement in an almost endless procession viewing the magnificent jubilee gifts. The vestments heavily brocaded with gold, were all wonderfully beautiful, but they were not the only gifts to attract, for the Altar Society was represented by a Silver Tea Set, and the Sisters of St. Joseph and Sisters of St. Francis, and all the church societies brought gifts of one nature or another, while many private gifts were there with only a modest card to tell the donor.

The auspicious day of September first dawned and revealed a clear sky with scarcely a cloud to break the warmth sending rays of the autumn sun. Promptly at ten o'clock the bells rang out the hour for the High Mass. At the same time the procession of priests and bishops formed before the episcopal residence. Following the crossbearer came the priests, then Bishops Foley, Mrak, Richter and Msgr. Zeininger, while Archbishop Katzer and Bishop Vertin walked side by side. The imposing pageant of ecclesiastics was greeted by the inspiring strains of the "Ecce Sacerdos Magnus."

Bishop Vertin vested as celebrant of the Pontifical High Mass. Officers of the Mass were, Assistant, Rev. H. Bourion, Iron Mountain; Deacons of honor, Rev. C. Langner, Negaunee, and Rev. H. J. Rousseau, Menominee; Deacon of the Mass, Rev. P. C. Menard, Lake Linden, and Sub-Deacon of the Mass, Rev. T. J. Atfield, Hancock; Masters of ceremonies,

Rev. J. M. Langan and Rev. J. Miller, Cathedral; acolytes, Rev. M. Kehoe, Ironwood, Rev. F. X. Becker, Houghton; cross-bearer, Rev. F. Pawlar, Manistique; Crozier, Rev. F. Marceau, Calumet; thurifer, Rev. J. R. Boissonmault, Ishpeming; mitre, Rev. J. P. Kunes, Bessemer; candle, Rev. T. V. Dasslyva of Michigamme; book, Rev. J. Sauriol, Stephenson; gremiale, Rev. A. J. Rezek, Mackinac.

Besides the Archbishop and Bishops in the sanctuary were seated Msgr. Zeininger, Father Kersten, administrator of Green Bay, Very Rev. Peter B. Englert, Provincial of the Franciscans, of Cincinnati Ohio; and priests of the diocese: Revs. G. Terhorst, Baraga; J. M. Martel, Escanaba; M. Faust, Menominee; A. Vermare, Marquette; A. W. Geers, Lake Linden; J. Grenier, S. J., Sault Ste Marie; John Henn, St. Ignace; Ph. Erlach, Ontonagon; Ph. Krogulski, Red Jacket; Jos. Zalokar, Red Jacket; H. Hoelscher, O. S. F., Calumet; P. Girard, Chassel; J. M. Manning, Republic; P. E. Bordas, Champion; R. Caviechi, Iron Mountain; A. Vitali, J. U. D., Iron River; M. Lettelier, Nadeau; B. Regis, Spalding; F. Lings, O. S. F., Escanaba; Jos. Hoerber, Hancock; A. Poulin, Hancock; Jos. Haas, Gladstone; D. Cleary, Hancock; N. Nosbisch, Ironwood; A. Mlynarczyk, Ironwood; F. Sutter, Crystal Falls; H. J. Reynaert, Norway; J. Reichenbach of Rockland, and others. Occupying the front pews were Mr. and Mrs. Joseph Wertin of Hancock, parents of the Bishop and his brother Joseph Wertin, Jr., of Red Jacket, Hon. Peter White and J. M. Longyear, and other prominent citizens of Marquette were escorted to places

of honor by the ushers at the request of Bishop Vertin himself.

The sermon was preached by Bishop Foley of Detroit. In flowing words he depicted the "Apostolicity of the Church," and then turning to the Bishop who was the central figure of the occasion, briefly pointed out his work in the cause of the Church.

The services closed with the Te Deum.

Dinner was served to the clerical guests in the Sodality Hall of St. Joseph's Convent. The inner man must have smiled at the good things spread before him! When the toast-master began his work, the Most Reverend Archbishop responded to the call, and in well chosen words extolled the occasion. The Bishop thanked the Archbishop, Bishops and Priests for the honor of their presence; he was happy, indeed, that the first twenty five years of his priesthood had not been entirely void of usefulness, but after all — *In autem Domine, miserere nobis. Confiteantur tibi Domine omnia opera tua. Et sancti tui benedicant tibi.* The laconic break-up of speeches was enjoyed by all and the merriment was general.

Among the congratulatory telegrams and letters was a cablegram from His Eminence Cardinal Rampolla, secretary of His Holiness Pope Leo XIII. It was transmitted in Italian, and translated read as follows: Monsignor Vertin, Bishop of Marquette.

The Holy Father sends congratulations on the occasion of the Anniversary September 1st, and sends special blessing.

CARDINAL RAMPOLLA.

The week after his Silver Jubilee Bishop Vertin departed for Rome on his second visit to the Apostolic See. He

was accompanied by Fathers M. Faust, F. X. Becker, A. Vermare and Dr. Alberico Vitali. During his absence the aged Bishop Mrak took charge of the diocese. The party returned early in December.

At home Bishop Vertin began his accustomed activity. With the money given him by the diocesans on the occasion of his Jubilee he purchased a tract of land



REV. L. CHAPUIS.

north of Marquette for a cemetery, which was very much needed, as the old one, being in an undesirable location, was besides being filled. When the good Bishop died, he bequeathed a sum of money for a chapel to be built upon this cemetery.

We have so far noticed only what Bishop Vertin did for the elevation of his diocese, in other words, for the spirit-

ual and temporal well-being of his dioceses. But we would tell the story only half if we did not at least mention what he did for his clergy. Bishop Vertin well knew that his generalship would be of little avail if he did not have a faithful clergy to carry out his orders. With this fact before his mind, he strove to obtain a good priesthood. With them he was strict and inexorable in matters of duty, but never lost sight of the many sacrifices which the priest was expected to make daily for the sake of his flock. He himself was pastor for twelve years and saw the hardships connected with attending to small, scattered missions many of which were attached to most of the so-called parishes. He understood what it meant to build churches, schools and houses with nothing on hand but the willing donations of the well disposed, but not seldom, poor people. He realized the pastor's solicitude for his charges "in labors and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness" as St. Paul says. (2 Cor. XI. 27.) He knew that if it were not for these willing, self-imposed privations of the priest many people must needs forego the ministrations of religion. He was well informed, too, that where the priest should share the weal as well as the woe of members of his flock, he is not seldom shut out unless misfortune raps at the door. These reasons more than inclined him to be a real father to his priests. No priest ever came to his house but was received with open arms and made to partake of the best the Bishop could afford. His hospitality has become proverbial and will live as long as one of those who enjoyed it lives.

He never permitted a priest, who had a poorer mission, to depart without giving him ten, twenty, and more mass-intentions. He did not wish the priest to feel that he was receiving alms, and gave it to him under the disguise of intentions, saying, "Father, if you have no Masses, say these for the deceased members of my family or according to my intention." To poorer priests he would invariably return dispensation alms, which they occasionally sent in, with the remark: "Keep this for yourself, as you may find good use for it." To struggling missions he annually remitted the cathedraticum, and in many instances took only one half or evenly divided it between the pastor and his parish. He was not less careful of the spiritual welfare of his priests. Lest a priest should forget, in the daily toil, his own sanctification; as early as 1882, he wrote: "We ordain that every ecclesiastic, secular or regular, in care of souls under our jurisdiction, shall make yearly a Retreat of at least three days at home or abroad, until such times as We shall be able to call them to a diocesan Retreat. This obliges, after January 1883, *sub poena suspensionis fer. sent.*" The first diocesan Retreat was preached by Father Schwartz, C. S. S. R., in 1893 and every second year thereafter.

At home Bishop Vertin was well occupied. He always attended to every kind of diocesan writings himself. We have found even circulars to his clergy copied by himself. This necessarily meant long hours at his desk. When at home, he invariably said Mass at the Convent at six o'clock every morning. After a light breakfast he spent some time saying his office and then sat down at his desk

and was busy with his correspondence until eleven o'clock, when very often, on his usual walk down town, he carried his letters to the post-office or the nearest mail box. He never had an *active* secre-

times relieved him on Sundays, singing High Mass unassisted. He always most willingly attended sick-calls whenever a patient desired him to come. He baptized, preached and heard confession



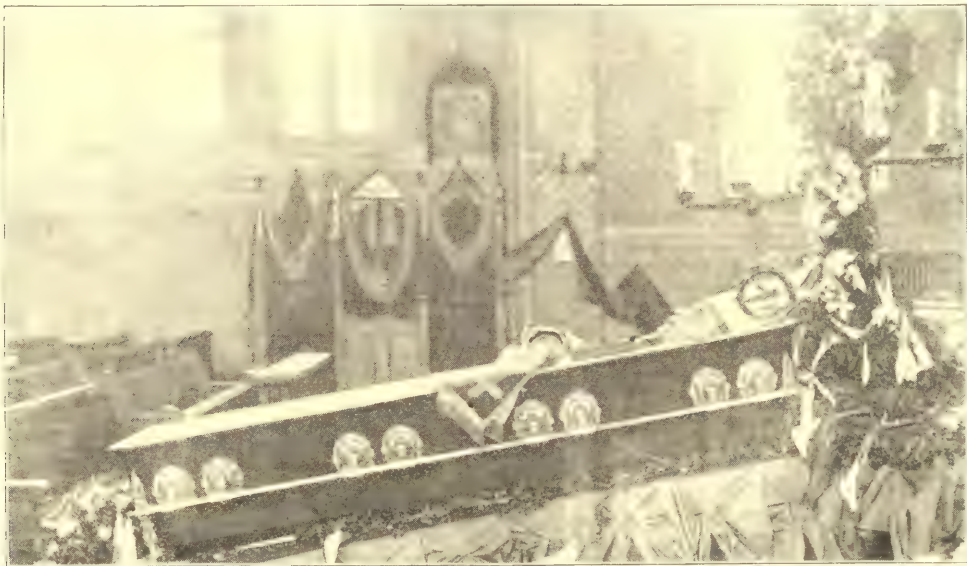
BISHOP VERTIN IN THE LAST YEARS OF HIS LIFE.

tary, and that accounts for the fact that his letters were without style and badly written. Until 1890 he seldom had more than one priest at the Cathedral and at

whenever exigencies arose, and never refused to see anybody when they knocked at his door. While he did not despise the good will of the rich, he studiously cul-

tivated the friendship of the poor and needy who made good use of his big-heartedness. By inheritance he came into possession of large estates—his father's death occurred at Hancock in 1893, that of his mother a year after, and two years later that of his brother, Joseph Wertin of Red Jacket. This made him the principal heir of all the family wealth, his brother George having died in 1890. With this inherited fortune, he first paid off the indebtedness of the Cathedral, so

came on Sunday February 26, 1899. On Saturday, as was his habit, he received his confessor, said Mass Sunday morning and in the evening a sudden weakness prostrated him. Priests present gathered around him and Father Corbley, S. J., who had opened a Mission for the Cathedral parish in the morning, hastened to administer the sacrament of the dying, and a few minutes after the Bishop peacefully closed his earthly career.



THE REMAINS OF BISHOP WERTIN WHILE IN STATE IN THE ST. PETER'S CATHEDRAL, MARQUETTE, MICHIGAN.

that he felt free from all incumbrances for the first time since his ascendancy to the episcopal chair. But just then his own health commenced to fail. He consulted eminent physicians, and, upon their advice, went to Carlsbad, Bohemia, and other health-resorts, but all to no avail. He usually returned home somewhat benefitted only to toil as before, unconscious of his stealthily approaching end, which

The obsequies were deferred till Thursday, March 3d, meanwhile the body lay in state in the Cathedral under the guard of honor drawn from different Catholic societies. Among the seventy five priests from the diocese, and from without, who came to pay their last respects to the distinguished dead, were Archbishop Katzer, Bishops Trobec, Richter, Messmer, Schwabach and our

own venerable Mrak, and the Monsignors Fox and Buh.

At nine o'clock the procession formed at the Bishop's house, slowly moving towards the main entrance of the Cathedral which was filled to overflowing. After the usual office for the dead, chanted by the clergy, the Most Reverend Archbishop celebrated the Requiem High Mass. Bishop Messmer delivered the sermon. The Mass was followed by the customary absolutions by the Archbishop and the four Bishops, each in his turn according to seniority, and then priests lifting the casket from the catafalque bore it to the vault where it was deposited at the left side of Bishop Baraga. The crypt is closed by a marble slab bearing the following inscription:

Hic in Domino requiescit
Joannes Vertin.

Tertius hujus Marianopolitanae et Marquettensis Dioceseos Episcopus. Natus in Doblice, Carniolia, Austria, 17. Julii A. D. 1844. Ordinatus Marquette, 30. Augusti, A. D. 1866. ab Illmo. Revdmo. Episcopo Baraga. Consecratus, in Negaunee die 14. Sept. A. D. 1879. Mortuus 26. Febr. 1899.

Magnum pietatis suae monumentum haec Ecclesia Cathedralis quam maxime ex suis facultatibus extruxit in honoremque Sti. Petri Apostoli die 27. Julii A. D. 1890 solemniter dedicavit. R. I. P.

⁶ Here in the Lord lieth John Vertin, the third Bishop of the diocese of Sault Ste. Marie and Marquette. Born in Doblice, Carniolia, Austria, July 17, 1844. Ordained by the Illustrious Bishop Baraga at Marquette, August 30, 1866. Consecrated in Negaunee, September 14, 1879. Died on February 26, 1899.

This Cathedral, which he built mostly from his own resources and solemnly dedicated to the honor of St. Peter the Apostle on the 27th of July, 1890, is a great monument to his piety.

The life of Bishop Vertin has been an exemplary one to the laity and the clergy, and useful beyond estimate to the diocese at large. In his time more than fifty churches were built, forty seven he dedicated himself. He most tenderly cared for the homeless and fatherless children, and in many instances when funds raised for their sustenance were inadequate, he paid for their maintenance at the two orphanages established mostly through his own efforts. During the second decade of his episcopate he ordained the following priests:

Rev. Dennis Cleary, A. J. Rezek, Joseph Hoerber, and Ludolf Richen for New Orleans, July 12, 1890.

Anthony C. Keller and Joseph G. Pinten were ordained for the diocese in Rome, November 1, 1890.

Rev. Adam J. Doser, December 27, 1890.

Revs. James Miller, Joseph E. Neumair, Nicholas H. Nosbisch, Julius Papon, Anselm Mlynarczyk and Joseph Wallace on the second of July 1891.

Rev. Frederick Sperlein, July 2, 1892.

Revs. Hubert Zimmermann and Francis Maciarez, June 24, 1893.

Rev. Joseph Dupasquier, ordained in 1893.

Rev. James Lenhart, Ph. D., July 5, 1894.

Rev. Francis X. Barth, ordained at Louvain, Belgium, by Bishop Durier of Natchitoches, La., June 29, 1895.

Rev. Anthony Hodnik, June 1895.

Revs. Joseph Hollinger, Anthony Žagar, July 19, 1895.

Rev. Mathias Jodocy ordained for the diocese at Louvain, by Bishop Meerschaeft of Oklahoma, June 29, 1897.

Rev. Alexander Hasenberg, ordained in his native place by Bishop Vertin, on June 29, 1896.

Rev. Frederick Glaser, August 12, 1896.

Rev. John Kraker, October 25, 1897.

Rev. Henry Buchholtz at Escanaba, Mich., on May 15, 1898.

Rev. James Corcoran, August 28, 1898, in Escanaba,

Rev. John Mockler, Marquette, August 31, 1898.

Time will obliterate the individuality of Bishop Vertin's work and merits for the diocese of Sault Ste. Marie and Marquette among the succeeding generations, but the seed he sowed will continue to bring forth good fruit into endless times. May his noble soul have found the well merited reward among the blest!

Chapter XIII.

THE RIGHT REV. FREDERICK EIS, D. D.

His only elevation. His ordination to the priesthood. His elevation to the episcopate. His first visit to the United States. His appointment as fourth bishop of Sault Ste. Marie and Marquette. His election and Pro-Synodal Commission.

The day after the deposition of Bishop Vertin's remains Archbishop Katzer appointed Rev. Frederick Eis administrator of the diocese. The consultors and one irremovable rector, also met under the presidency of the Metropolitan and put up their candidates for the created vacancy. Father Eis was named by them as *dignissimus*, Rev. Honoratus Bourdon *dignior* and Rev. Martin Kehoe *dignus*. The bishops of the Province, too, headed their list with Father Eis. This with the petition forwarded to the Holy Father by the diocesan clergy gave Father Eis prestige over other candidates and he was nominated the fourth bishop of Sault Ste. Marie and Marquette, under date of June 7, 1899.

The Bull was received July 23d and reads in translation as follows:

LEO XIII. POPE.

Beloved Son, Health and Apostolic Benediction. The office of the Apostolate, conferred upon Us, not through Our own merits, from on High, by which We preside over the government of all

churches, by divine providence, striving, with the help of the Lord, usefully to exercise, We are solicitous in Our heart and watchful, that when there is question of committing the government of some churches, We endeavor to give them such pastors, as know how to teach people, entrusted to their care, not only by word of doctrine but also by the example of good work and are desirous and capable, under God, healthfully to guide and happily to govern, the churches commissioned to them, in peace and tranquility. Since We have reserved the provision for all churches that are now or that shall in future be vacant, to Our own appointment and disposition and declared thenceforth null and inane all efforts to the contrary, no matter by what authority, whether knowingly or unknowingly made. Hence, the episcopal church of Sault Ste. Marie and Marquette in the United States of North America, over which John Vertin, of blessed memory, its last bishop, while he yet lived, presided, and by the death of same John.

who died out side of the Roman curia, it being deprived of a pastor, We, being desirous with paternal and solicitous interest, to make provision for the

We have had about placing at the head of the same church a useful and fruitful person, with Our Venerable Brothers the Cardinals of the Holy Roman Church, in



RT. REV. FREDERICK EIS.

same church, in which no one outside of Us can now nor can in future interpose by reservation or decree, contrary to the above, after a diligent deliberation, which

charge of the propagation of faith, We turned Our mind to you, who, born of lawful wedlock, and also of lawful age, are so eminently recommended for piety,

prudence, knowledge, promotion of religion and other good qualities. We, therefore, with special benevolence towards you, absolve you and hold you absolved, in as much as this matter is concerned, from whatsoever excommunication and interdict and other ecclesiastical sentences, censures, and punishments, no matter what way or for what reason pronounced, if you have perhaps incurred any, in virtue of Our Apostolic authority with the advice of the same Brothers, by these presents, we make provision for the said church of Sault Ste. Marie and Marquette, in your person, which is acceptable to Us and the above mentioned Cardinals on account of the excellence of your merits. We appoint you its bishop and pastor, fully committing to you the care, rule and administration of that church, in spirituals and temporals, trusting in Him who bestoweth graces and gifts, that said church, the Lord guiding your actions, will be guided by your diligence and studiousness unto prosperity and that it will advance in spirituals as well as in temporals. As for the rest, we impart to you the faculty to receive lawfully and validly the gift of consecration from any Catholic Prelate, whom you may choose, in favor and communion with this Apostolic See, inviting two other bishops to act as his assistants, or if they cannot conveniently be had, two priests, constituted in ecclesiastical dignity enjoying like favor and communion and We grant the same prelate the faculty in like manner lawfully to bestow upon you the aforesaid gift of consecration upon Our apostolic authority, having first received from you the profession of Faith according to the articles proposed

by this Apostolic See and the usual oath of fidelity, in Our name and that of the Roman Church. We command, however, that if without having first received from you this oath and the profession of Faith, the above Prelate presumes to bestow upon you the gift of consecration, and you to receive it, the same Prelate as well as you, by the very fact, be suspended from the pontifical office and from the government and administration of your churches. Notwithstanding the constitution of Our predecessor, Benedict XIV. *super divisione matrum* as well as the Apostolic constitutions and sanctions, and all others whatsoever, requiring a special and individual derogation to the contrary. Given at Rome, at St. Peter's under the ring of the Fisherman, the 7th day of June 1899. The twenty second year of Our Pontificate.

ALOYSIUS CARD. MACCHI.

Bishop Eis was born at Arbach, district of Coblenz, diocese of Treves, Germany, January 20, 1843. Of the four children, two boys and two girls, born to William Eis and his wife Catherine, née Dietrich, the Bishop was the youngest. The only other surviving member of the family is an older brother residing in Stearns County, Minnesota. In 1855 the family came to Calvary, Wisconsin, but later removed to Minnesota. Young Frederick came to Rockland where began his career. His early schooling in his native land gave him an easy lead, among his companions. What the school of that early settlement lacked, his own diligence supplied. This self-advancement did not escape the ever watchful eye of his pastor, the Rev. Martin Fox. Once brought to his notice, he took keen interest in the

the heavy hangings were crimson, set off by the papal white and yellow. Over the entrance were long streamers to the right and left in papal colors of white and yellow, flanked lower down on either side by large American flags. Just above the entrance was the Bishop's crest of arms, adopted traditionally from his predecessors.

The consecration of Bishop Eis awoke much interest in the diocese, because in itself episcopal consecration is a rare occurrence and the great majority of the laity seldom have an occasion to witness it; and then it was the first consecration of a bishop in the Cathedral at Marquette. For these reasons the over-crowding of the large edifice was well anticipated. Admission was by ticket and the unselfishness of the city folks was indeed commendable, giving the preference to the visitors, although a great many of both had to satisfy themselves with looking-on at the magnificent procession to and from the Cathedral.

At the joyous ringing of bells, at half past nine, the procession formed at the bishop's residence. Following the archiepiscopal cross came the vested altar boys, priests, bishops with their chaplains, the two co-consecrators with their attendants, the bishop-elect with his assistants, and last Archbishop Katzer with the officers of the Mass. The strains of "*Eccc Sacerdos Magnus*" are always inspiring but they seemed particularly so on that occasion, because the words sweetly proclaimed the coming of the new bishop.

Ranged about the spacious sanctuary

priests and bishops afforded a splendid sight. They were: Consecrator, Archbishop Katzer, Milwaukee; first assistant bishop, Bishop Schwebach, La Crosse, Wisconsin; second assistant bishop, Bishop Messner, Green Bay, Wisconsin; assistant priest to Archbishop Katzer, Father Bourion, Menominee; deacon of the Mass, Father Becker, Norway; subdeacon, Father Kehoe, Ironwood; deacons of honor, Fathers Langner, Negaunee;



BISHOP EIS ON HIS WAY TO HIS CONSECRATION.

Peter Welling, Calumet; Chaplains to the Rt. Rev. bishop-elect, Fathers Atfield, Hancock, Pinten, Marquette; chaplains to Bishop Schwebach, Fathers Rezek, Houghton, Zimmermann, Dollar Bay; chaplains to Bishop Messmer, Fathers Keller, Hancock, Boissonault, Calumet; masters of ceremonies, Fathers Langan, Ishpeming, Corcoran, Marquette; notary, Father Keller, Hancock; thurifer, Father Dasyva, Ishpeming; acolytes, Fathers

Miller, Mackinac Island. Nosbisch Iron Mountain; chanters, Fathers Geers, Republic, Sauriol, Escanaba; candle bearer, Father Barth, Stephenson; cross bearer, Father Lenhart, Iron River; aspersorium, Father Hollinger, Gladstone; chaplain to Bishop Mrak, Father Terhorst, Baraga; chaplain to Bishop Shanley, Father Keul, Crystal Falls; chaplain to Bishop Foley, Father Baumgartner, Detroit; chaplain to Bishop Richter, Father Faust, Menominee. There were about thirty other priests in the sanctuary.

The Pontifical High-Mass and the consecration lasted over four hours. At the close the new bishop was enthroned amidst the singing of "Te Deum" by almost the entire assembly.

For the occasion Bishop Shanley of Fargo, North Dakota, delivered the sermon. In marked sentences he developed the apostolic succession in the Catholic church, showing how the gift of episcopal consecration makes one the true successor of the Apostles. In conclusion he said in part: "This brilliant ceremonial you have seen this morning, this crimson and gold, is by no means a meaningless show. I might say, that it is the imparting of divine power upon a priest of the holy Church, a priest of twenty-nine years of faithful labor in this part of God's vineyard, who has been found worthy in the eyes of his fellow priests and his ecclesiastical superiors to be elevated to this high office in the Church.

"What is the priesthood? The priesthood of the Church of the living God is God's minister and dispenser of his graces, the teacher of immutable truth, the sacrificer (for that reason the mediator between God and man) the model of

all God's flock. 'I will not call you servants, you are my friends,' sent to teach and preach, given the power to consecrate bread and wine and receiving the Holy Ghost with power to forgive sins and retain them. This is the mission Christ imparted himself to poor weak men. That is the priesthood of the Church, and a bishop is nothing but a priest with the plenitude of these powers within the holy Church.

"I remind you of the high dignity of the priesthood, the dignity which is called by one of the early fathers a divine dignity. Another ancient writer declares that the very angels of God bow down before Christ as the precursor of the priesthood. You will understand now why such care is used in selecting and training young men to the priesthood. The first requisite is that mysterious something which we call the vocation. The second requisite of the worthy priest is piety, not piety exteriorly, but real, sincere piety—'Be ye holy as I am holy.' The third requisite is learning, accurate and profound, not merely a knowledge of the sciences called sacred, but an intimate knowledge of all sciences which have any bearing upon religion. There is no branch of human knowledge in which a priest might not be versed, it is his duty to become well versed, that he may be a true and capable leader of his flock. The fourth essential of the priesthood of the High God is a burning but a prudent zeal. He must imitate the divine master who went about preaching the truth, must know neither Jew nor Gentile. Every man has a soul to be saved and it is the priest's duty to save souls.

“‘Jesus went about doing good.’ There is the motto for the priesthood. Where you find a priesthood with the vocation, learning and zeal you find the true church of God, and where you find such a priesthood you find the holy Church flourishing. Taking this as a test for the Upper Peninsula, I am led to believe it has had a priesthood acceptable to the divine Master.

“The cross was planted in these wilds two hundred years ago by missionaries who carried the gospel to the Ottawas and the Chippewas who then inhabited the region. Their names will live as long as history. Pius IX. of holy memory in 1853 instituted the Vicariate Apostolic of Sault Ste. Marie, and to place in charge of it he selected a man than whom no greater ever labored for the Church on American soil, the beloved Frederic Baraga. I know not how to sound the praises of the beloved Father Frederic Baraga. Filled with a zeal surpassed only by the apostles, a man educated in the colleges of Europe, of remarkable piety. I firmly believe that we will see his name inscribed with the saints of the Church.

“Baraga was a model priest and a model bishop. He planted the seeds of Christianity in these Lake Superior wilds and he planted them deep. Others have come after and watered the soil but it was to his planting, there is due a great portion of the development and Christian civilization we see here today.

“He was a man of prayer as we are told by those who knew him well. That he was a man of education we know from his books. The story of his zeal reads like an excerpt from the life of St. Paul.

His vicariate in 1853 had twelve missionary stations, eleven priests and five thousand seven hundred Indian souls.

“When the good Master saw fit to call him to his rest, he raised up another of whom I need say little as he sits within the railing yonder, burdened with years. He was a faithful missionary to the Indians, elevated to be bishop of the diocese, which office he humbly resigned when burdened by ill health.



REV. ADOLPH SCHNEIDER.

“Then was raised up the late lamented Bishop Vertin, who has left better monuments to his name than those of stone. Three bishops, and each a model, in his own particular way. Now a new bishop comes. He is not an unknown man, but backed by twenty-nine years of priestly work, he is rewarded by promotion to

this high position. A protégé of Bishop Baraga, he now succeeds to his crozier and will walk in his footsteps. The clergy know the new bishop. He knows them. They have worked shoulder to shoulder these many years. Such a bishop and such a clergy can work miracles!

"But the bishop and priests, no matter how zealous, will fall short in the work they seek to accomplish but for the aid of the laity. I am told that the laity of the Upper Peninsula has always been ready with its help, and I want to say to you that now that a new bishop is at the helm, is the time for your help. Lighten his burden as much as you can, and the diocese, founded so well by Baraga, fostered by Mrak and by the late Bishop Vertin, will be brought to a magnificent fruition under Bishop Eis."¹

No bishop could come to a diocese under more favorable conditions than did Bishop Eis. He was no stranger, he knew the sentiments of his clergy and withal had no difficult problems before him. The internal relations of the diocese were happily agreeable, and the new Bishop peacefully took up his duties where his predecessor left off. A priest can always find work in his parish no matter how well regulated it may be, and so can a bishop in his diocese. The thorough knowledge of his diocese served Bishop Eis exceedingly well. He set out at once visiting smaller missions with a view of sending permanent pastors to them. At first there were opposite opinions in the matter but his own opinion prevailed and we saw Atlantic, Perkins, Bark River and Wakefield, etc., erected into new parishes, prospering under the

wise direction of their new pastors. The old adage 'nothing ventured, nothing gained,' had again asserted its correctness. The division of the St. Joseph's parish in Escanaba was also successfully effected and the new, prosperous parish of St. Patrick established. At this writing a new church, the nucleus of another parish is being built at Flat Rock. Since 1899 new, modern, and substantial churches were erected; in Calumet three, the French, Slovenian and the Croatian; St. Ignatius in Houghton, Holy Rosary in Lake Linden, the Italian church in Iron Mountain, St. Francis Xavier's in Spalding, St. Patrick's in Escanaba. At least two schools, the St. John's in Menominee and that of St. Cecelia's in Hubbell, opened doors to five hundred children, the first one employing five and the last one nine teachers. A new, in every respect modern hospital, under the direction of the Sisters of St. Joseph was built at Hancock.

In languages the diocese represents possibly the greatest complex likely not equaled by any other diocese in the Union. There are upward of seventeen languages actually used in confessional and pulpit. The younger generation is distinctly American. They speak and write English in preference to their mother tongue. They naturally attend churches which their fathers have built, but that they may not be neglected, Bishop Eis wrote to the pastors: "Preach in the languages your people understand as much as possible. The children of our parishes generally speak the English language best, the language of our country, no matter of what nationality their parents may be. This every pastor must have noticed.

¹ Mining Journal, August 25, 1899.

"Now, in order that these children also hear and understand the word of God, we ordain, that in all the parish churches of this diocese, no matter of what nationality, a short sermon must be preached in the English language regularly on two Sundays in each month, at low Mass.

"Any pastor not complying with this ordinance leaves himself open to reprimand, unless excused for reasons by the Bishop."²

In July 1900, Bishop Eis accompanied by Father Pinten made his first visit to the Apostolic See, and had the honor and pleasure of giving report of his diocese still into the hands of the venerable Pontiff, Leo XIII. from whom he had received his elevation to the episcopate.

In the third week of July 1905 the biennial Retreat took place in the church of the Holy Name at Assinins. After the close, Friday July 21st, the Ordinary convened the Second Synod of the Diocese.

From among the clergy in the diocese, the following were ordained or received into the diocese by Bishop Eis:

Rev. Peter F. Manderfield, August 24, 1900.

Rev. Adolph F. Schneider, June 1, 1901.

Rev. Frederick Richter, June 13, 1901.

Rev. Raymond Jacques, July 7, 1901.

Rev. Charles J. Swoboda, June 21, 1902.

Rev. William B. Stahl, August 10, 1902.

Rev. J. Harrington for La Crosse, September 1, 1902.

Rev. Paul Le Golvan, September 20, 1902.

Rev. Martin C. Sommers, September 20, 1902.

Rev. Adolor Deschamps, March 7, 1903.

Rev. Henry J. Reis, June 11, 1903 by Bishop Moeller in Columbus, Ohio.

Rev. Bernard Eiling, June 11, 1903 by Bishop Moeller in Columbus, Ohio.

Rev. Napoleon J. Raymond, July 26, 1903.

Rev. Theo. Bateski, July 19, 1903.

Rev. Paul Fillion, July 19, 1903.

Rev. Joseph Dittman, March 20, 1904 in Toronto by Bishop O'Connor.

Rev. Luke Klopčič, April 4, 1904.

Rev. John Stenglein, December 17, 1904, Propaganda, Rome.

Rev. Owen, J. Bennett, June 17, 1905.

Rev. Jeremiah Moriarty, June 17, 1905.

Rev. Joseph Lamott, June 17, 1905.

Rev. Joseph Duford, Escanaba, June 10, 1906.

Rev. George Laforest, Calumet, June 24, 1906.

² Circular, October 21, 1900.

Chapter XIV.

BIOGRAPHICAL SKETCHES.

*Rev. Samuel Mazzuchelli, Rev. Francis Xavier Hauckler, Rev. Simon Saenderl,
Rev. Andrew D. J. Piro, Rev. Francis Pierz, Rev. Otton Skolla, O. S. F.,
Rev. Lorenzo Dunn, Rev. Henry L. Thiele, Rev. Edward Jacker,
Rev. Martin Fox, Rev. John Cebul, Rev. Honoratus
Bendon, Rev. Gerhard Torjost*

REV. SAMUEL CHARLES MAZZU- CHELLI, O. P.

It would be difficult to estimate the services which Father Mazzuchelli rendered the Church. His labors extended over many states, although the center of his activity was Wisconsin. He began his missionary career on Mackinac Island. Born in Milan, Italy, on November 4, 1806, he received his early education in his native city. A youth of seventeen he entered the Dominican Order and was given the name of Augustin. He made his solemn profession at the convent of his Order in the city of Faenza, Italy, on the sixth of December 1824, and was sent to Santa Sabina Convent in Rome to continue his studies. In 1827 Bishop Edward Fenwick, who was also a Dominican, came to Rome and begged the Master General to send some priest with him to America. As none were available Fra Augustino, who was then only subdeacon, offered himself and obtained permis-

sion to go. In May of the following year he left Rome. After visiting his home at Milan, he spent a few months in France to familiarize himself better with the French language. He sailed from Havre on the fifth of October and arrived in the New World on November 14th. In Cincinnati Bishop Fenwick received him with great cordiality and interested himself in the welfare of the young man. First, arrangement was made for the study of the English language and lessons were kept up daily until Christmas. Then, at the suggestion of the Bishop, Fra Augustino went to Springfield, Kentucky, but returned in March, having spent three months profitably among his brethren at St. Rose's Convent. In July he was made deacon and sent to Somerset, Ohio to prepare for the priesthood. On September 5, 1830 he was ordained priest in the Cathedral at Cincinnati.

Anxious to go to the missions, he did not hesitate to make known his desires to

his bishop, whom he revered as a father. Bishop Fenwick, for his part, did not wish to check the praiseworthy zeal of the young priest. Considering his knowledge of French he thought he would be most useful along the 'Great Lakes' where there were scattered many Canadian French. Father Dejean who had looked after this mission-field from Arbre Croche had departed for France. Hence, there was not a priest in the neighborhood of the Lakes, from the Sault to Green Bay. Father Mazzuchelli arriving on Mackinac Island took up his residence there. His first baptism is recorded on the 19th of November 1830 and the last July 30, 1833. During this period of time he conferred two hundred and thirteen baptisms, conditionally and unconditionally, upon infants and adults, ranging in ages up to fifty years and one Patrick McGulpin stands out most prominently, being received into the Church at the age of ninety one. It is not apparent from the register whether all these were actually baptized on Mackinac Island or not, but if they were or were not, they attest to the great activity of Father Mazzuchelli who needs must have taken pains in instructing the adults, of whom there were not a few, before christening them.

Before the winter of 1830 isolated the Island, Father Mazzuchelli went to Green Bay, two hundred miles distant. "Its population comprised one thousand souls, and among them he found a Catholic people of the same races as those on the island, and equally ignorant of religion. There being no other place large enough for his congregation, he celebrated the Holy Sacrifice in a granary. Only a few

of the long-neglected and ill-instructed people were inclined to receive the sacraments."¹ In May 1831 he again visited Green Bay.

In August 1831 we find him in the Sault. "Standing under the shade of a stately oak, he preached, as did the apostles of old, under the blue sky, to the peo-



REV. FRANCIS H. SWIFT. LOANED FROM THE
SPRINGFIELD DIOCESE, MASS., NOW AT
THE SACRED HEART CHURCH, WORCES-
TER, MASS.

ple seated upon the grass. Many times, in the few days he spent there, did he thus address the people in this, 'one of God's first temples.' A few confessions, several marriages, and many baptisms of children made up the slender harvest of

¹Golden Bells in Convent Towers by the Dominican Sisters of Sinsinawa Mound, Wisconsin, who on the occasion of the Golden Jubilee of St. Clara Convent prepared 'The Story of Father Samuel and Saint Clara' mostly taken from the memoirs of Father Mazzuchelli, their founder.

this first visit to a people long deprived of the ministrations of a priest. The non-Catholics of the place showed him many courtesies. The commandant of the American fort invited him to dine and a soldier gave him the use of his apartment in the fort, that he might preach to the officers and their families though there



REV. THOMAS A. KENNEDY, LOANED FROM THE DIOCESE OF SPRINGFIELD, MASS., NOW AT NORTH ADAMS, MASS.

was but one Catholic among them."²

In May 1831 Father Baraga passed the Island on his way to Arbre Croche but did not find Father Mazzuchelli at home, as he was just about that time at his Green Bay mission. The two missionaries, therefore, did not meet until the fol-

lowing winter. Having attended to all his missions for the season, Father Mazzuchelli journeyed to Arbre Croche for a visit to his neighbor. "These devoted men, both lonely and isolated, and both leading lives of heroic sacrifice far from kindred and friends met each other with inexpressible emotions of joy and consolation. In his Memoirs Father Mazzuchelli describes his journey over the ice-bound waters of the lake, in company with a few Indians and tells how they passed the bitter January nights on beds of pine twigs beside a fire that gave most of its heat to space. The priest said his beads; the Indians sang hymns; and then, in spite of much physical discomfort, all slept the sleep of peace.

"Finally they arrived at the place where the venerable Father Baraga dwelt, and found it a sort of earthly paradise of religious practice. Think of a village where the whole population arose, in the morning, at the sound of the Angelus bell, and in a few minutes repaired to the church for morning prayers and the Holy Mass! To behold such a scene gave the visitor unspeakable joy. Refreshed and comforted by his brief sojourn in Father Baraga's holy little village, the missionary labored with renewed zeal on his return to his own flock."³

Early in the summer of 1832 Father Mazzuchelli spent two months at Green Bay, returning home in July he found there to his great, agreeable surprise Bishop Fenwick and a young priest. The three preached a Missions to the Islanders. This was the last visit of Bishop Fenwick to this section of the country, he died on his way home. Parting with his

² Op. cit.

³ Op. cit.

Bishop, August 15th, he turned his steps to the Sault where there awaited him abundant labor sweetened by an abundant harvest. During the first six days of his stay he blessed thirty two marriages civilly contracted in the absence of a priest. From the Sault he went to Mackinac and from there to Green Bay and penetrated down to the Mississippi, reaching Prairie du Chien on the 22nd of September (1832).

While he was busy at the Mississippi towns, the Redemptorists had arrived at Green Bay. Relieved from the care of this mission Father Mazzuchelli returned to Mackinac where he labored until July of the following year. The last baptism recorded by him is that of James Henry Wendell, July 23, 1833.

By the erection of the Diocese of Detroit the Northwest almost lost the services of this energetic missionary. Wishing to retain him within the diocese of Cincinnati, where he had been ordained, the Vicar-Provincial directed him to return. A timely intervention on the part of Bishop Rese rescinded the order and Father Mazzuchelli was permitted to continue his mission among the Winnebagoes. But he longed to have a conference with his brethren in Ohio. Accordingly he made up his mind to undertake the journey at the first opportunity. This presented itself while he was at Prairie du Chien in April, 1835. A ride of forty miles brought him to Galena, Illinois. In this town he found numerous Catholics without a church or the administration of religion. Moved with pity he interrupted his journey to administer the necessary sacraments. While thus busily engaged, he learned of the like condition

prevailing at Dubuque, across the Iowa border, and to them, too, he extended his services. The two towns urged the good Father to remain but as he had no authority to do so, he pushed on his journey towards St. Louis where, for a brief time, he enjoyed the hospitality of Bishop Rosati.

In Cincinnati he paid his respects to Bishop Purcell and then traveled an additional hundred and fifty miles to Somerset, the center of the Dominicans in Ohio. Taking council of his brethren, it was decided that he should return to his labors in the Northwest. This meant another journey of one thousand three hundred miles to the Upper Mississippi, where he arrived on the 4th of July, 1835.

While Father Mazzuchelli was making this trip the citizens of Galena and Dubuque addressed themselves directly to the Master General of the Dominicans in Rome, who graciously granted their request by sending Father Mazzuchelli to them. Knowing that there were other priests to fill his place, the good priest so much more readily went to his new field of labor. As a result of his stirring activity churches were successively built in Dubuque, Galena, Davenport, Burlington, Iowa City, Bloomington, Bellevue, Shullsburg and many others.

How much his services were appreciated by the people would be impossible to commit to paper. In what esteem he was held, two honors which came to him may convey some idea. In 1836 the Territory of Wisconsin, embracing the present territory of the State of Iowa, was organized at Mineral Point, and the first Legislature convened at Belmont, Lafayette County, October 25th, in the

same year. Although there were only two Catholic members in that body Father Mazzuchelli was chosen chaplain. On account of his many distant missions he held the office only one week. Again, the Diocese of Dubuque was established in 1837, and its first bishop, Rt. Rev. Mathias Loras, consecrated on December 10th in the same year. At his departure for Europe in search of priests,



REV. SAMUEL C. MAZZUCHELLI, O.P.

the new bishop made Father Mazzuchelli administrator and Vicar General of the diocese, which latter office he held for fifteen years.

In 1842 we find Father Mazzuchelli at Sinsinawa Mound, Wisconsin, ministering to the Irish and German farmers and miners. He erected for them the new church of St. Augustin. His restless activity brought on the illness of two years

ago, and he was obliged to take a trip to his native Milan for the restoration of his health. After an absence of a year and a half, he returned to the United States on August 1, 1844. In Galena he accidentally met Colonel George W. Jones, U. S. A., and we might say 'accidentally' purchased the General's large property at Sinsinawa.

This purchase changed Father Mazzuchelli's course in life. He had conceived an idea of establishing a Dominican community, having charge of a college for the education of young men. Suitable buildings were erected and the Sinsinawa College was incorporated March 11, 1848, with university privileges by a special act of legislature. Thus he became College director, which only added new duties and responsibilities to those of a missionary which he had borne so bravely for so many years. But when he noticed that the former were encroaching upon the latter, he promptly transferred his property and all to the Dominican Fathers of St. Rose's Convent of Kentucky and withdrew to the parish of Benton, Lafayette County, Wisconsin, to serve the people as an humble missionary. There was no residence for the priest there, but Father Mazzuchelli found it more congenial to occupy the sacristy and to take his meals at a parishioner's table than to live comfortably at the college.

In Benton, once more, his creative genius developed his power. He gathered the Dominican Sisters from the neighborhood into a large frame house and bade them open the 'Sinsinawa Female Academy' which he fostered with all paternal care until his blessed end

which unexpectedly came on the morning of February 23, 1864.

In 1866 the Dominican Fathers decided to discontinue the Sinsinawa College and offered it for sale. With the aid of generous Catholics the Sisters bought it and the new St. Clara Academy opened its doors to pupils on the first Monday in September, 1867.

In the village graveyard at Benton a simple stone marks the spot where Rev. Samuel Charles Mazzuchelli found his

at that time Vicar General of Cincinnati, the Superior of the Redemptorist Fathers at Vienna, the Very Rev. Joseph Passerat, sent two priests and three lay-brothers to America. They first came to Cincinnati, but Father Rese having become bishop of Detroit, it was natural that their first apostolic labors should be in his diocese. In August, 1832, Father Haetscher came with his companions to Detroit where his arrival was providential indeed. The cholera having broken



THE GRAVE OF FATHER ANDREW ANDOLSIER, BORN IN RUFINIZ, CARNIOLEA, SEPTEMBER 27, 1827. DIED AT EAGLE HARBOR, JUNE 23, 1882, AND IS BURIED THERE.

resting place, but his memory blest, lives on in the good accomplished annually by the Sinsinawa St. Clara Academy.

REV. FRANCIS XAVIER HAETSCHER, C.S.S.R.

Since the early Jesuit missionaries Father Haetscher was the first stationary priest at Sault Ste. Marie and as such opened a new page in the annals of our diocesan history.

At the urgent request, in person and by letter, of the Rt. Rev. Frederick Rese,

out, and the only priest, Father Richard, being stricken by the plague, there was an extensive field for his zeal. Conversant with English and French as well as with German, he could multiply his ministrations so much so that when the plague subsided and he was called to Green Bay, Wis., there was a universal grief at his departure.

At Green Bay, Father Haetscher labored with Father Saenderl among the

French and other settlers and among the neighboring Indians. In the spring of 1834 he was sent to Mackinac Island, and in the month of July, at the instance of his Ordinary, settled at the Sault, from where he extended his missionary activity over the entire district.

At Sault Ste. Marie Father Haetscher built a small chapel near the shore on what was regarded the Catholic Mission claim, being near the old-cemetery from olden Jesuit times. This church was first wrecked inside and when the good priest repaired the damage as well as he could it was set on fire. Undaunted by these adversities, he remained at the Sault until 1836, when he left for Ohio with the expectation of establishing a firm foundation of the Congregation of the Most Holy Redeemer; he labored a few years longer in Green Bay and then returned to Europe.

Rev. Francis Xavier Haetscher was born in Vienna, Austria, December 1, 1784, son of a dairy man. As a reckless youth having caused endless grief and sorrow to his pious mother, he happened, one day, to enter the church where the Blessed Clement Maria Hoffbauer was preaching. The subject of his discourse was the unhappiness of a bad conscience. Francis was deeply moved by grace, and as a sorrowful penitent appealed to the saintly preacher to hear his confession. The result was that the reckless youth became not only a good Christian but a devoted disciple of his spiritual director. In 1814 he was invested by Father Hoffbauer as a novice of the Congregation of the Most Holy Redeemer. During his

novitiate he was sent with other members to Bucharest in Walachia. There he made his religious profession December 5, 1815, and was ordained priest, January 23, 1816. After having labored about six years in that field he returned to Austria where he was employed as a missionary until 1832, when he was sent to the New World.



REV. SIMON SAENDERL, C.S.S.R.

Father Haetscher died at Leoben, Austria, January 3, 1863.

REV. SIMON SAENDERL, C.S.S.R.

Father Simon Saenderl was to our knowledge never permanently located within the borders of our diocese, but did make several visits to Mackinac Island, and officiated there whenever his way led him to or from Detroit. There is one baptism recorded by him on the sixth of September, 1833.

Father Saenderl was born in Bavaria, September 30, 1800, and was ordained June 2, (according to other records, May 28,) 1825, and made his religious profession as Redemptorist, July 18, 1829. He came to America with Father Haetscher and was detailed to the Green Bay missions where he worked like a true apostle amidst privations and difficulties so inseparably common to the pioneer missionaries. He had mastered the different Indian dialects so well that he could speak them as well as the natives them-

a solid establishment in these northern countries they abandoned the Indian mission, and were on the point of being recalled to Europe, but Providence directed their activity among other scattered settlers. Father Saenderl labored for some years in Pittsburg and Rochester.

He was a man of retired habits, full of piety, and, especially during his missionary career in the Northwest, his soul was longing for a quiet repose in God. Thus it came to pass that he separated himself from the Congregation of the Most Holy



FATHER PIRL'S "LA FERME" AT LES CHENEVAUX ISLANDS.

selves, and for this reason was much beloved by those children of the forest and his success amongst them was great. There are still existing in the Redemptorist archives at Hechester, Maryland, small remnants of his sermons written in one of the Indian languages. The penmanship of this relic bears testimony of the care with which he was wont to prepare himself for his apostolic work of preaching.

As the Redemptorists could not obtain

Redeemer and joined the stricter order of La Trappe. He lived to a ripe old age, and died, like a saint, February 22, 1879, at the Abbey of Gethsemany in Kentucky. His abbot, the Rt. Rev. Father Benedict writes of his death as follows:

"He died a most happy death after many years of austere penance. He did more than was required of him by the Rule, and for many years he had given up all exterior communications. He lived

only for God and God alone knows what are his merits."¹

REV. ANDREW D. J. PIRET.

He was one of the only two priests laboring within the territory of Upper Michigan when it was made a Vicariate Apostolic, and Baraga became its first Bishop. A native of Belgium he came as a secular priest to the Diocese of Detroit in 1840, and received his first appointment to the historic Island of Mackinac. His first baptismal entry at that place is on the 30th of August, 1846. Many long years of service followed. Despite the many ups and downs in the early missionary life, he continued in the pastorate of the dual parish, St. Ignace—Mackinac, with but short intervals, for over twenty years. So attached he became to the romantic region that he was determined to live out his days there. With his small savings he acquired a farm on Les Cheneaux Islands and managed to build up a home, widely known by the name "La Ferme." This home very much resembled a European castle but was nothing more than a modest house with an adjoining chapel. A fire destroyed the buildings, and in 1868, when Father Piret retired from active work, he moved to Cheboygan, Michigan, where he died August 22, 1875, aged seventy-three years.

REV. FRANCIS XAVIER PIERZ.

Among the foremost of the Indian missionaries of North America may deservedly be counted Father Pierz because his merits for the conversion and civilization of the red races are exceed-

ingly great, his labors extending over thirty years, and we are unable to find a peer to him in the annals of the Indian missionaries, if we consider the fact that at the age of fifty years, when most men are looking forward either to a peaceful spending of the remainder of their days, or willing to live out their day amidst the environment which they have created in their youth, Pierz was just commencing, so to speak, a new life,—at least the more eventful second half of his life. It seems as though this great priest had to live, two lives, that of an average parish priest in the old country, and that of an Indian missionary at an age when most men would have sought quiet and rest.

It is the aim of this book to record the labors of all those who have spent their energies within the border of this diocese. Hence Father Pierz rightfully belongs to us although he carried his work in other fields. Would to God, that we could do him justice in our attempt to portray his personality, character, zeal, and his merits.

Rev. Francis Pierz (Slovenian Pirec) was born in the village of Godič belonging to the parish of Mekine, near Kamnik, Carniola, Austria, on the 20th day of November, 1785. His early schooling was commenced in Kamnik and he received his classical education in Laibach. After the usual course of theology in the diocesan seminary, at the age of twenty-eight, he was ordained by Bishop Kautschitz in the year 1813 and assigned to Kranjska Gora as assistant priest, where he remained seven years, becoming at the end of that period, parish priest at Peč, in the neighborhood of his native place. The country was still

¹ For notes and data of Fathers Haetscher and Saenderl we are deeply indebted to the Rev. Joseph Wuest, C. SS. R., Ilchester College, Ilchester, Md. The author.

suffering from the effects of war, the French occupation of 1810, poverty being rampant among the farming population on account of the devastation of their fields. Father Pierz observing that his parishioners, exerting themselves to restore their fields to productiveness, entirely neglected the orchard, at once set an example by planting a large number of fruit trees not neglecting, at the same time, to instruct his parishioners in the usefulness of raising fruit. The book "Kranjski Vertnar," which he wrote on the subject was published by the Carniolian Agricultural Society in 1830, and is to this day the best 'text book' for the Carniolian fruit grower. In the fall of 1904, at the International Horticultural Exposition of Duesseldorf, Germany, fruit grown in Carniolia received more than passing recognition, and we may say that it is in no small degree due to the teachings of Father Pierz.

From Peč Father Pierz was transferred to Podbrezje in the same year that Father Baraga left for the North American Indian Missions. His departure was so widely written about and his casual letters to the Leopoldine Society, friends and his sisters, given such circulation that his name and his apostolic labors among the Indians were equally known to squire or peasant throughout the Empire and more so in his native province. The warm appeals for missionaries awoke in many a priest's heart a desire to follow his example; amongst them was also Father Pierz. He had crossed the first half of a century but this did not deter him. He resigned his charge, sold or gave away his few effects, and on the 16th of June, 1835, was on his

way to Vienna where the Leopoldine Society contributed towards his traveling expenses. The journey he described in a Slovenian poem of seventy-six stanzas.

His coming was beforehand announced to Bishop Rese by Father Baraga with the request, that, as long as Father Pierz desired to go to the Indian



REV. FRANCIS PIERZ.

missions, he be assigned to him as assistant. The request was more than agreeable to the bishop and upon the arrival of Father Pierz, September 18th, he took, without delay, a boat for the Sault with the expectation of finding some connecting line for La Point, Wis., but upon reaching the Sault he learned, to his dismay, that on account of the advanced season there would be no other boat go-

ing there. The possibility of such an event being anticipated by the experienced bishop, Father Pierz was instructed to make his way to Mackinac, by boat, and Father Bonduel would take care of his transportation to the La Croix mission, where Father Pierz was ordered to spend the winter in case he missed a boat for Lake Superior. Such happened to be the case. "Leaving my native land, Carniolia (he writes) on the 16th of June, 1835, I arrived, despite many dangers and much suffering, well preserved and happy, in Detroit on the 18th of September, and was cordially received by Bishop Rese who immediately dispatched me to Lake Superior that I might associate myself to my countryman, Rev. Baraga, in order to work for the conversion of savages in the uppermost section of this diocese. On account of the fast advancing winter no boats were plying on Lake Superior and I was obliged to return, for the winter, to La Croix, a sub-mission of Arbre Croche, where I am, to my great happiness, exercising the sacred ministry for the last five months."

His presence in La Croix was purely accidental, but Father Pierz devoted himself unreservedly to the work, although no hope was held out to him that he would remain in the mission. Ignorant of the Indian language, he preached in French, which besides German, Slovenian, Italian and some English, he spoke fluently, and had it by an interpreter translated into vernacular Indian. In the spring of 1836, instead of being allowed to continue his intended journey Bishop Rese, edified by his success, confided La

Croix entirely to his charge. "However, on account of a heavy frost which destroyed early in August, the corn crops, the poor Indians, for want of food, have scattered far out through the woods, to eke out a living by chase during the winter, and for the time being I removed to Sault Ste. Marie, it being, for lack of



F. B. PIERZ

priests, since last spring without a missionary."

Father Pierz bewails the missionary poverty. "If the Catholic missionary, (says he) possessed necessary means they would soon spread the light of faith into all Indian countries, but this want is

⁵ Letter to Leop. Soc. La Croix, May 1, 1836, Annals X.

⁶ Letter Sault Ste. Marie, Nov. 15, 1836. Annals XI.

always a serious obstacle in our way. This involuntary poverty makes us personally so much the happier, because we become accustomed to privation, but for the sake of the unhappy Indians we would often crave after riches in order to succor them. I frankly admit that the news of the loss of all my personal effects which I had taken from Europe, I received with perfect indifference. True, it has been a terrible visitation for me that all my useful books, clothes, Massutensils and missionary paraphernalia, have burnt in the New York fire, but I have reconciled myself to the affliction although many times tears come to my eyes when I say Mass in a log-church, or a bark-chapel, whereas I was accustomed to celebrate in large, beautiful churches. A common table, covered with a linen napkin, is my altar—and I feel the bitterness in my heart when I must accede to the altar in worn and ragged vestments, and offer the sacrifice from a chalice of brass. For all of this, on the other hand, is a great recompense to me that I, almost daily, empty the brass ciborium among my poor, blanket-garmented Indians."⁷

Father Pirez arrived in the fall (1836) in the Sault and was received cordially by all, especially the Christian Indians, and the Canadian French, who constituted the main population, but to his great disappointment he found them to be only nominal Catholics, as they would not go to church nor frequent the Sacraments. His discouragement was so great, that if the winter had not closed the exits, he would have, like his predecessor, shaken the dust off his feet and departed. Compelled to remain he also

resolved to make the best of the situation. He commenced the work with the children who eagerly crowded around his amiable figure, taught them not only prayers and catechism, but also reading and writing, and other elementary branches in as much as circumstances would permit. This won the hearts of the people. In the summer of 1837 he built a new church and made two visits



REV. JAMES W. KELLY—BORN AT HUDSON, N. Y., MARCH 30, 1852—ORDAINED BY BISHOP MBARK, FEBRUARY 27, 1877—DIED AT DOUGHERT, JULY 12, 1886—BURIED IN NEWARK.

to the Indians, "the first one in the spring, to the St. Joseph's, was without much avail, for while I was instructing some fifty savages for baptism a cool minded white pagan allured them to his ship, keeping them away from the island by means of intoxicants, until I left, baptizing only three persons—a sufficient re-

⁷ Ibidem.

pay indeed, for my traveling expenses of some thirty-five dollars. The women and children among the savages are not allowed to do anything without the permission of the men.

"The deceived savages soon perceived the trickery of their deceiver who had on previous occasions, by the same means, cheated them at trading but could not do that with the Christians, because intoxicants were forbidden them; therefore many of them, few at a time, came to me repentant, to the Sault and were instructed and baptized.

"My second excursion was to Kitchi-imitigong and was more successful. The chief of that tribe, a venerable old man of seventy, came to the Sault assisting at our Sunday services, the singing and the instruction pleased him so much that he decided to become a Christian and requested me to visit their village and to instruct him and his subjects in the Christian faith. This I did as soon as I was able to leave home, in the fall.

"The 16th day of October was for me the most consoling day of my life and the happiest for these poor savages. With the sun-rise I commenced the celebration with a solemn Mass followed by an explanation of the necessity of Baptism and its salutary effects. With my permission, the chief replied, in a lengthy, not untasty speech, gratefully spiced with gratitude to me and an earnest deprecation to his subjects to receive Christianity. In conclusion all answered: Apengy, which means 'Amen' and knelt down to receive the Sacrament of Baptism which I conferred upon them and then married, all those who have been living in matrimony, after the Christian fashion.

"The religious ceremony was followed, towards evening, by a bountiful repast, which was appreciated because we were all still fasting. This was the first opportunity I had the honor to preside at an Indian banquet. There was no table, no chairs, no wine, no soup, no spoons, and no particular etiquette to fol-



REV. JOS. E. CAHILL WAS LOANED FROM THE ARCHDIOCESE OF OTTAWA, THE PASTOR OF ST. ANNE'S CONGREGATION, ESCANABA, MARCH 20TH, 1893.

low. On the ground were spread out ingeniously woven mats, upon them were served in courses, on large wooden plates, the choicest of fish, game, fowl and rounded upon with two quarters of bear. The natives sat on the mat while the chief and I assumed American manners. We had each a chair, a plate on our

knees, a fork and a knife. The clear lake water replaced the wine list.”⁸

In June, 1838, Father Pierz established the missions at Michipicoten and Okwanokisinong, and after a short stay in the Sault departed on July 1st for La Pointe to hold a consultation with Father Baraga who had just been appointed by Bishop Rese, Vicar General for the In-



REV. H. J. ROUSSEAU WAS ORDAINED FOR THE DIOCESE. DIED PASTOR OF ST. ANNE'S CONGREGATION, MENOMINEE, MICH., NOVEMBER 10, 1891, AND IS BURIED AT BOURBONAIS GROVE, ILL.

dian Missions. It was the first meeting of the two missionaries in America. The fall and winter Pierz spent in Grand Portage, and from there established a mission at Fort Williams, Canada. In the spring of 1839 he set out in a sail boat, accompanied by five Indians, to visit all

⁸ Letter, Sault Ste. Marie, Dec. 15, 1837. Leopold. Berichte XII.

his former missions. From Fort Williams they sailed along the North shore to Michipicoten and the Sault.

A little incident may here be in place. Father Pierz writes: "After a three days' voyage a storm arose compelling us to seek shelter in a bay, the barking of dogs betrayed that we were near human habitation. As we were deliberating what to do, a young woman appeared and as she noticed that there was a Black Robe among the unexpected visitors she joyfully passed the word 'mekate-okwanaie' (priest) to those in the hut. This relieved my anxiety, for a dozen savages came to the shore and invited us by friendly gestures to come to them. In the young woman I recognized a Christian, named Catherine, whom I had, in the fall, baptized in Fort Williams and at the same time married her to a young neophyte of her own race. Last winter he froze to death on the ice and she returned to her parents to whom she brought her faith. She imparted to them, and her brothers and sisters as much religious instruction as she herself knew, and they all wished to be baptized by a priest, who, unfortunately, was over two hundred miles away, hence they called me most welcome. Their house being small, I ordered my tent put up and invited all who would learn to know God, to attend the instruction. They all came but one who declared that he could not accept my religion because it forbade him to have more than one wife. He had three sisters for his wives and was known to have killed four men.

"This declaration considerably dampened my ardor but at the sight of the little band of savages asking for baptism,

my spirits became bouyant again. The father of the Christian widow brought his other four children into my tent, there kneeling before a crucifix they recited all the prayers they knew. I kept up the instruction for two days more and christened all those who knew the prayers; a couple of these catechumens I promised to baptize on my way back.—This place was called Kaochabaminanikak.”⁹

In the Sault Father Pierz did not find a successor; he only stayed long enough for the people to comply with their Easter duty and moved on to Kitchimitigong, and from there to La Croix with the intention of returning to his Grand Portage mission before the close of navigation. But this was not to be; before he was ready to return he received word from Father Baraga to remain in Arbre Croche.

In the spring of 1842 he went to his northern Lake Superior missions but was again ordered, very much against his own will, to return in the fall to Arbre Croche. The following extract from his letter of October 2, 1843, gives us an idea of his activity. “My usually firm health keeps me always active but in spite of it, the work to be done is in excess of my strength. In summer I spend most of my time in going from station to station and in winter I teach school in the home mission. In my spare time I write because we have in this beautiful language only two books by Father Baraga and I have contributed to this poor Indian literature the ‘Life of Jesus Christ’ and a small ‘Catechism’; now I have in preparation a large Catechism and sev-

enty Indian sermons on the gospels for Sunday and Holydays of the year, where they will be printed I do not know.

“I am also wont to give some attention to gardening and agriculture, because I not only have to teach my Indians religion but also a sensible way of living, in order to promote their temporal as well as their spiritual welfare. Often I must personally show them how to use a sickle, scythe, plow or a flail, civilizing them more and more. In this I have been so successful that I have undertaken to ask the government for their emancipation.”

Amidst of his missionary occupations Pierz did not forget his old country friends. Although not being able to investigate the American method of farming, he learned many things from agricultural papers worthy of imitation. This he did not hesitate to describe and recommend to his European farmers. For the kindly interest shown the Agricultural Society, of which he was a member in the old country, showed its appreciation by sending him a silver medal. (1842.)

During his stay in Pigeon River, near Grand Portage, Father Pierz accomplished much good. As soon as he arrived there he commenced to build the longed-for church. But as he was anxious to advance his beloved Indians in temporals, he had another surprise in store for them. “I bought them a large fishing net which they cast every evening twice, at the outlet of the river and caught enough fish so they could eat as much as they would. Then I prepared them for a little farming; we stopped building our church for one month. The islands in the river contained good soil and we

⁹ Currant Point, Letter, Sault Ste. Marie, July 2, 1839. L. Ber. XIII.

planted on them potatoes, corn, peas, beans and other garden truck, the seed of which I received from Carniola. Two cows, four pigs and twelve chickens made our initial for raising cattle. From my orchard (at Arbre Croche) I brought many small fruit trees and some different kinds of grain which I sowed in the new field. Then we continued the work on our church; with the help of a hired carpenter we finished the school and several houses, but were unable to complete the church before fall. Amidst of all these busy days I never omitted instructions; twice a day, mornings and evenings, I catechized the adults in the temporary chapel and some sixty children in the school. The summer passed quickly and in the fall I received a letter from the bishop commanding me to return to Arbre Croche. Reluctantly I departed from my newly befriended Indians. On the fifteenth of October I pushed out in my boat over the same route I had come, and in fifty-three days, December 8, 1842, I arrived again in Arbre Croche."¹⁰

The pleasure of completing the work so auspiciously begun on the Pigeon River was not given him until the following spring when he again, and after that annually, made the extensive trip visiting all his Lake Superior missions, including that of the Sault. The steady growth, by conversion and immigration, of the Indian community at Arbre Croche and dependent missions demanded a continual presence of the missionary; the bishop could not consent to his absence. In October, 1845, he even sent him an

assistant in the person of Rev. Ignatius Mrak and two years later found it necessary for the sake of easier access to the stations, to divide the Congregation. Touching upon this Fr. Pierz writes, "God visibly blessed my labors for from the day of my arrival here, September 30, 1839, to this day, July 15, 1847, the number of the faithful has been increased by nine hundred and fifty-six souls, mostly



REV. ANACLETO O. PELISSON, DIED PASTOR OF ST. ANNE'S CONGREGATION, MENOMINEE, MICH., MAY 28, 1893, AND IS BURIED THERE.

from the ranks of pagans, there being now a total of one thousand eight hundred and forty-two Catholics here;—to do justice to this mission as well as ten others, a considerable distance apart, is really more than one missionary can do, and for this reason it was imperative to divide the mission which has also been done by Bishop Lefevre on the 10th of this month. To me he gave jurisdiction over Arbre Croche, Cheboygan, Aga-

¹⁰ Letter, March 2, 1843. Franc Pierz by P. Florentin Hrovat.

katchiving, Grand Traverse and intermediate points on the shore down to Machigong, on the whole some one thousand two hundred and forty-two souls, mostly excellent Catholics, Lacroix, Middletown, Castor Island and Manestic, six hundred souls in all, he extended to Father Ignatius Mrak.²¹

In 1846 small-pox broke out in four villages. Father Pierz immediately sent for the physician on Mackinac Island, who on account of illness could not undertake the long journey, but sent the necessary virus to the priest with the instruction to vaccinate the inhabitants of the infected place. Father Pierz although sixty years old delivered himself creditably of his task by going from village to village and house to house vaccinating more than nine hundred persons. In his letter to the Beopoline Society, under date of December 28, 1846, he expresses his conviction of the necessity of vaccination and re-vaccination.

In the Seventh Provincial Council of Baltimore, in session from the 5th to the 13th of May, 1849, in its fourth private session, the Bishops requested the Apostolic See to erect the Territory of Minnesota into a diocese with the Episcopal See at St. Paul. The Holy Father, Pius IX., acceding to their wishes, by the brief of June 28, 1850, established the diocese. Its first bishop, Rt. Rev. Joseph Cretin, was consecrated Jan. 26, 1851. In his extensive diocese he found only seven churches and ten priests and a Catholic population of less than two thousand five hundred. Indians, Sioux and Otchipewas, were numerous, the latter were

estimated, by the subject of this sketch, at seven thousand. There is no doubt in our mind that from the knowledge Father Pierz had, of the numerosity of pagan Indians existing in different localities of north-eastern Minnesota, from his missionary visit to Fort Williams, Pigeon River, Fond du Lac and Grand Portage, a desire for their conversion arose in his heart. In Arbre Croche there were no pagans any longer but well established parishes and so long as those missions which he loved so well were now cut off by the erection of a new diocese, his heart burned with zeal to continue the work, begun so many years before.

Bishop Cretin, in great need of priests and in particular of such who would labor among the Indian tribes, extended a hearty welcome to the venerable, pioneer missionary. Thus the well-merited Father Pierz left Michigan in the summer of 1852, and took up work in the diocese of St. Paul establishing himself at Crow Wing.

The new charges he found in a more deplorable state than any other savages he had heretofore seen. They lived in wigwams of bark and branches; their clothing was as scanty as even the savage code of morals would allow, and for a living they entirely depended on fishing and hunting which giving out not seldom caused famine and death amongst them. The beneficent effect of Christianity accompanied by industrial reforms which Father Pierz had introduced among the Indians on Pigeon River, have found their way to these unfortunates; any black robe would have been most welcome, but more so Pierz himself whose

²¹ Letter Fr. Pierz to Leop. Soc. dated Arbre Croche, July 15, 1847. *Annals* XXI.

name and fame had preceded him. How joyfully they set to felling trees, clearing the site and building the first church, all under the direction of the good Father!¹² After this material predisposition followed the spiritual. "Last winter," he writes, "I laid a firm foundation to the Indian mission in Crow Wing by giving daily instruction. In the spring I visited all the whites, French, Irish and German, scattered along the east shore of the Mississippi, belonging to my jurisdiction. With the beginning of June I went among the Indians and my first trip was to Mehi Sagaigang, (Mille Lac), two days' journey, southwest from Crow Wing. We made it almost all afoot, very little by boat, and found it the hardest trip in all my life."¹³

These hardships were not in vain as he met with usual success and after three weeks catechizing, he left a small Christian community including their chief.

In 1857 writing to his friend Rev. Matthew Kristan, pastor in Vače, Carniolia, he sums up his work: "I have completed my seventieth year, the Lord has preserved me well, I am still in full vigor and enjoy good health. In three years I have established ten missions, and built as many churches; two Indian, two French and six larger ones for the Germans in a most beautiful country on the Sauk River, and these I have turned over to the Benedictine Fathers; the French I will give soon to a French mis-

sionary, while I shall keep the Indian, and if God grants me health, devote the remainder of the last decade of my eighty years to their conversion. The coming spring I shall penetrate farther north, four hundred to six hundred miles, where I expect to have the happiness of erecting new missions before the end of my life comes. The other day I received a letter from Rev. Lawrence Lautizar, my coun-



REV. ALBERICO VITALI, J.U.D. DIED AT REPUBLIC, DEC. 12, 1893, AND IS BURIED THERE.

tryman, offering his aid and co-operation for the conversion of Indians. He speaks Indian well and will be a solace to me in my old days."¹⁴

Father Lautizar went from Michigan to Minnesota in the summer of 1857. Who could have been happier than Fath-

¹² Fr. Pierz gives a graphic description of their condition, first zeal, the building of the church, his own contentedness, etc., in a Slovenian Poem, published by his biographer, P. Florentin Hrovat.

¹³ Letter to Leopoldine Society, September 15, 1853. Annals.

¹⁴ January 5, 1857. Franc Pierz by P. Florentin Hrovat.

er Pierz when this young priest, a model of sacerdotal life and missionary self-sacrifice, associated himself to him! The happiness of both was doubly increased—but ended abruptly. On the 3rd of December 1858 Father Lautizar froze to death on the Red Lake while returning from a missionary expedition. An account of this sad accident is given below in Father Lautizar's biographical sketch.

In 1862 Father Pierz wrote to Canon John Novak the following letter, which throws light on his own labors during those turbulent days. "During the lamented year of 1862 I have visited my six missions only once, offering the people an opportunity for their annual duties, baptizing their children and giving relief to many of the sick by means of my homeopathic drugs. New conversions were out of question because the up-rising of some Indian tribes against the whites gave me enough to do, keeping it from spreading among my own. The newspapers have exaggerated and twisted the truth about this Indian revolt so much the world over, that I feel impelled to straighten your own views by giving you a few true facts about this Indian ranting.

"Greedy traders have for many years unmercifully cheated our Otchippwe Indians, liquor sellers have carried on their corruption, and dishonest officials have fleeced them unscrupulously, so that the inevitable poverty has reduced our poor Indians to the extreme ends. Some four hundred Protestant Indians, from the neighborhood of Gerl and Leech Lake under their chief Haleda, armed themselves and took from the whites clothing and food, driving away some hundred

head of cattle at the same time. As far as I know, they have committed no murders but spread terror among the white settlers. For this reason the military forces and the settlers rose in arms to inflict annihilation upon these savage revolters, or to drive them out of the State of Minnesota.

"Our good hearted president has sent a commissioner from Washington to extend to these deluded people peace and amnesty, but the savages refused to listen to any overtures for peace but plundered in the following night a house in the vicinity of Crow Wing, planning destruction to the whole town. A friendly Indian revealed to me their intention, and I set out at once, armed with a good quantity of tobacco, in search of their camp in the darkest forest about a mile on the other side of the Minnesota River. Two war-painted horsemen passed me half way; soon I came to the first patrol and they asked me 'Where are you going, Father?' 'I must speak to your chief,' I answered. 'This is not possible,' was the reply, 'because no white man is allowed to see him.' They showed me a line drawn across the wagon road which no white should cross under penalty of death. 'I am not afraid to die,' I said smilingly and set my foot to cross the line when at the same instant four stalwart fellows lifted me bodily and carried me some ten paces ahead. 'Now you did not walk across the forbidden line, we carried you,' they said laughingly, 'you may live.'

A short distance ahead I was shown by the second patrol another mark which they assured me I must not cross at the cost of my life. 'If this is the case,' I said, 'then let the chiefs come to me.'

They quickly came. I greeted them, offering them tobacco as a mark of friendship, and asked them what all this meant. They gave no reply but hung their heads. 'Since you do not speak, I will. Listen to me! Ye know well that the Black-Robes are the envoys of the Great Spirit, that they preach to all nations His holy will teaching them the truth, averting from them evil and inclining them to good.

"Five chiefs with all their warriors surrounded me, attentively listening to my words. Fully half an hour I spoke to them in their own tongue explaining how foolhardy is their rebellion against the white race, how great a crime depredation and homicide are in the eyes of the Great Spirit, who in this life avenges them with terrible afflictions and chastises them in eternity with everlasting punishment. In a fatherly way I pointed out to them the fatal, unavoidable outcome, describing to them the great armies of well drilled and armed soldiers. Finally, I counselled them to make peace, to go to Crow Wing that there, their grievances would be righted.

"'E, e, Nose,' Yes, yes, Father, was the response from all sides. Head chief Haleda gave me his hand and said, 'Father, we shall go today to Crow Wing and make peace.' Other chiefs also assented.

"The Indians came to Crow Wing and in two days upon mutual concessions, peace was reached. The savages promised to accept Christianity and civilization, begging me to come to their villages to establish a mission. I gladly promised to do so, as soon as I received

help of some priest and the necessary means.

"Thus Providence has by my friendly speech averted the much dreaded revolution of the Chippewas. I must add, to my own satisfaction and pride, that not one Indian from my six missions took part in this revolt. They were all pagans and drunkards from Protestant missions of this section.



REV. JOSEPH HAYS, DIED IN NEW YORK SEPT. 8, 1898.

"Although the Sioux Indians of Northern Minnesota do not belong to my missionary circuit, yet I feel that I should mention them if only to mitigate the sentence pronounced abroad upon their cruel savagery. This Indian tribe is over ten years under guidance of well paid Protestant missionaries, (Dr. Williamson and Dr. Riggs, were the missionaries of these Sioux at the expense of the U. S.

Government)¹⁵ but without the least effect. From the same causes and about the same time as before mentioned, they went on their rampage. They waged a war of annihilation on all the whites, in my places they pillaged and killed, but made their savagery felt in particular in the city of New Ulm on the Minnesota River, where they killed almost all the inhabitants and burned the city.

"This was evidently a chastisement of God, for the most of them were apostates who refused to hear anything of religion or priest. 'The object of the German Land Company is to procure a home for every German laborer, popish priests and lawyers excepted, in some healthful and productive district, located on some navigable river.'¹⁶ They built their houses on Sunday in spite of the precept of the church and last year, on Corpus Christi day, these shameless atheists conducted an ox ornamented with garlands, around their city, honoring him by music and dance at four different places. At last they roasted him as if in sacrifice. No wonder then, that the savage Sioux with their unheard of cruelties have served as a chastisement upon New Ulm as at one time pagan Rome chastised and destroyed Jerusalem. May this example incline the heart of the faithless with a fear of a just Judge.

"The intrepid General Silbley immediately made war upon the Sioux and captured a large number of them together with their wives and children. The revoltors were picked out, imprisoned in Fort Ridgely, tried, and three hundred

(three hundred and three, Indians' Revenge) of them condemned to death, thirty-eight¹⁷ of whom were executed on the 26th day of December of last year. Father Ravoux had converted and baptized thirty-three of them. According to the principles of our free institutions every one of the condemned was at liberty to choose the religion in which he wanted to die, and they were officially notified of the fact. The Government also offered to procure the spiritual advisers of their choice. Strange as it may appear, thirty-six out of the thirty-nine became Catholics, though they had always been under the spiritual guidance of Protestant ministers who, as has been said, were in the employ of the government for years past at the different agencies. Their Catholic spiritual adviser was the Rev. Father Ravoux, who is at present attached to the Cathedral at St. Paul as Vicar-General of the diocese.¹⁸ The remaining are still awaiting their fate. The other one thousand five hundred who are confined at Fort Snelling I have visited in company of Vicar General Ravoux and have appropriately addressed them. On this occasion mothers offered their little ones for holy Baptism and we christened fourteen of them. Father Ravoux has, however, baptized one hundred and seventy-five children and sick adults, many of whom have since gone to their Creator.

"This old and sickly priest told me that a young priest who would stay right with these savages could convert all these prisoners. I also requested General Silbley

¹⁵ The Indians' Revenge, by A. Berghold.

¹⁶ New Ulm Pioneer, March 11, 1855. Indians' Revenge by Berghold, p. 9.

¹⁷ Thirty nine according to Indians' Revenge.

¹⁸ The Indians' Revenge by Rev. Alex. Berghold pg. 146.

in St. Paul to deal kindly with them. Before the Rt. Rev. Bishop, I have set forth the great necessity of additional missionaries for the Chippewa as well as the Sioux tribes. But whence will he get them since he lives in such poverty that he can scarcely defray the expenditures of his house, he can still less maintain a seminary. Twenty priests, in his diocese, give services at one hundred and eleven missionary stations. With the bishop's kind blessing I returned to my beloved Chippewas where more work awaited me than my old age allows me to perform. May kind Providence send good priests together with some temporal means into this poor diocese of St. Paul! Oh how much good would be accomplished for the honor of God and the salvation of mankind."

Father Pierz' pleadings were something like the 'voice of one crying in the wilderness,' he thought in person he could effect more. Accordingly without previous notice to his friends, he appeared in January, 1864, in his native Carniola. In his expectations he was not disappointed. Rev. Joseph Buh, now Monsignor and Vicar General of Duluth, was the first whom he gained for the American mission, then the theologians, John Žužek, Ignatius Tomazin, James Trobec, now bishop of St. Cloud, from the diocese of Laibach and Aloysius Plut, John Tomažević, James Ph. Erbach and John Velikanje from Goerz archdiocese. Messrs. Francis Spath and Frederick Stern, theologians, accompanied Frederic Xavier Katzer, afterwards Archbishop of Milwaukee, who crossed the Atlantic on the Str. Mercury at the same time.

During his absence, Rev. Anthony Gaes (who came from Munich to Marquette Diocese in 1862 and left the same year for Minnesota) looked after his missions. Father Buh was assigned to Winnebigoish and Rev. Žužek, after his ordination, Nov. 1, 1864, was appointed assistant to Father Pierz at Crow Wing. In 1865 three more received ordination: on February 12th Father Plut; September 8th, Father Trobec, now bishop of St. Cloud; November 5th, Fr. Tomazin. Erbach, Katzer, Spath and Stern had been detailed to Milwaukee. Velikanje turned out to be a school teacher.

Among his manifold labors for the conversion of the redskins Father Pierz had allowed the fiftieth anniversary of his ordination to pass without any particular celebration, but his Bishop kept the event in mind. In summer of 1865, Bishop Cretin gathered his thirty priests to a retreat, and after it commanded Father Pierz to celebrate his golden jubilee of priesthood. With all possible splendor the venerable missionary sang a solemn High Mass in the Cathedral, and received congratulations from the bishop and his fellow priests. After the dinner, which the Bishop gave in his honor, Father Pierz expressed the feelings of his joyful heart in a lengthy Latin speech. He returned to his missions for almost another decade of years.

At last his strength commenced to fail him. "It is a year," he writes, "since my sight is giving out, that I cannot read papers anymore. In my eighty-seventh year I am failing fast: two years ago I could with ease yet attend twelve missions, preaching in French, German and Indian. This year the Rt. Rev. Bishop

has invited me to retire, and to stay with him, or at least to take a small German mission. I have sustained twice a slight stroke of apoplexy but warded off its fatal issue by my homeopathic medicines; now, however, a continual noise in my head tells me that I better prepare for the journey to my last *mission*."¹⁹

Father Pierz decided to spend the remainder of his days in his own native country. He would have returned with Father Čebul, of Marquette diocese, who in the fall of 1872 was making a visit to his home, but an Indian book on temperance was not quite ready for print, so he put off his departure for another year.

In consideration of his great service to the Indian mission, Bishop Cretin commissioned Father Tomazin, his assistant, to accompany him across the Atlantic. On September 3, 1873, he bade a tearful farewell to his so well loved Indian missions, friends and America. They arrived in Laibach on October 3rd. Although enfeebled in body, his mind was as active as ever. On his voyage he wrote a Slovenian poem in which he extols the merits of Bishop Baraga.

He returned to his native land penniless, and the necessities of life might have been a serious question to him, if it were not for the fact that at the intercession of the ordinary of Laibach the Austrian government extended him the usual pension of superannuated parish priests. He first took his residence with the Franciscan Fathers in Kamnik, near his native place, but already the following year he removed to Laibach to live in the Cath-

edral presbytery where he also ended his most useful life on January 22, 1880.

His funeral was conducted with great solemnity by the Prince-Bishop, the Rt. Rev. Chrysostom Pogacar, himself. Besides the numerous clergy, societies and delegates from all parts of the country immense masses of people followed the remains of the great servant of God to his last resting place.

Canon Dr. Zupan pronounced the following eulogy at the grave. "Blessed are the dead, who die in the Lord for their works shall follow them." (Apoc. XIV: 13.) These words of the holy scripture press on my mind, as I think of this venerable priest whom we have endeavored to honor by accompanying him to his grave. My God, who could enumerate his labors of almost forty years among the Indians in America! Who could adequately account his anxieties for them, his fatigues, journeyings, instructing and preaching in German, French, English and Indian. How often did he suffer hunger and thirst, cold and heat, only to gain these savages for the holy faith to save their souls. Who could estimate even his merits teaching the Indians the first lessons of farming. In cities and villages, in palaces and wigwams, on American plains and mountains, generation after generation will tell of his deeds and more than we know of them are recorded in the books of eternity into which he has preceded us. The deceased one has been the crown and glory of missionaries, of priesthood, of our diocese and our land Krain!

"To our consolation and more so to his spiritual children in America are the

¹⁹ Letter January 20, 1872, Franc Pierz by P. Pl. Hrovat.

words of the learned Pope Benedict XIV. who exclaimed upon learning of the death of Leonard of Port Maurice saying: 'We have lost in him a great deal, but have gained a wise mediator in heaven.' In consideration of his pious life, his assiduous diligence in the vineyard of the Lord, the lively faith which he implanted in unbelievers, his just fights which he fought as a missionary, I believe we are justified in saying: 'Francis, poor and meek here below, goes rich into heaven.'

"Here then, Francis, brother beloved in Christ, you rest in the blessed soil of your country far away from your dearest children! Here among the priests of God and servants of Christ, you rest, the zealous pastor, and the indefatigable missionary of American Indians! Thus you rest, beloved countryman, among fellow priests and fellow laborers in the vineyard of God, at the side of the most reverend bishop who has ordained you a priest. You sleep with them side by side, above you all waketh Jesus Christ, the Good Shepherd who calls out to you: 'I am the resurrection and the life; he that believeth in me although he be dead, shall live.' (John XI, 25.)

"Rest then from your long and weary toil till the sound of the wakening angel penetrates your grave at the dawn of the great day of the resurrection of all flesh and bids you to partake in this flesh of the joys of the kingdom of your heavenly Father."

Canon Zamejec and other friends erected a well merited monument to his memory.

There, in St. Christopher's cemetery,

in Laibach, Carniola, at the left hand, as you enter, lies buried Francis Pierz, the peer of all missionaries. There may be others who have devoted all their lives to the service of their Master in the evangelization of heathens, but he stands without a parallel in the history of missions. At the age of fifty he abandons a life of literary fame and bodily ease, labors thirty-seven years for the civilization and the salvation of savages, to return, poor in worldly goods, but rich in merits before God, to ask a grave from the country that gave him birth. *Requiescat in pace et sit ei terra levis!*

Whether or not his name is ever inscribed in the calendar of Saints, he will be revered as such by those who knew his virtues.

On May 20, 1885, in St. Cloud, Minn., the centenary of his birth and the thirtieth anniversary of the Mass offered by him at that place, was solemnly commemorated.

REV. OTTON SKOLLA, O.S.F.

It has been erroneously stated that Father Skolla was a Dalmatian; nay, he was born like his celebrated contemporaries Baraga, Pierz, Mrak, etc., in Carniola, Austria, in the city of Rudolfswert, in the year 1805. The date of his birth could not be ascertained. Pater Florentin who wrote a sketch of his life²⁰ does not seem to have taken pains to obtain this information from the records of his Order, where it likely could be found, even though it was not obtainable from the baptismal registers of the parish. The year in which our Skolla was born, and

²⁰ Cvetje z vertov sv. Franciska IX., 1880-90.

for that matter, the years of his youth, were turbulent days in Carniolia. As we have had occasion to mention, the French were occupying the province and war had unsettled many things; and we may not wonder that its effect of destruction found its way even into the church records.

Father Skolla's family belonged to the burgeois class. His father was Francis Skolla and his mother's maiden name was



REV. OTTON SKOLLA, O.S.F.

Frances Froehlich. By trade his father was a tailor, but of independent means.

In baptism Father Skolla received the names of Charles Nicholas. His schooling began in his native place where the Franciscans had charge not only of the graded common schools but also of the six graded Gymnasium, as Gymnasiums ran in those days. On account of the un-

settled state of affairs our Charles N. Skolla was graduated in his 22nd year. Following his inclinations for the monastic life, he entered the Franciscan novitiate and on the 13th of November, 1837, received the habit of St. Francis and with it the cloister name of Otto. On September 25, 1831, he was ordained a priest and for nine years after that he labored in the various convents of his Province.

As the appeals of Baraga for more laborers in the vineyard of the Lord induced the fifty year old Father Pierz to give up his flourishing parish at Podbrezje and to go to the American Indian missions, so the combined appeal of both touched a responsive chord in the heart of many a priest, among them also that of Father Otto Skolla. With permission of his Provincial, the Very Rev. Felician Rant, he corresponded with Father Baraga who gave him the assurance that the bishop of Detroit would receive him into his diocese and detail him to the missions among the Indians. November 30, 1840, he writes to his brother, who was an official of the state at Gurkfeld, as follows: "As you know, my superiors have transferred me from Nazaret²¹ to

Tersat near Fiume, where I am preparing for the Indian missions. October 25th I received a letter from the Cardinal Archbishop of Vienna informing me that he has sent my application to the Propagation of Faith in Rome, at the same time he gave me some wise counsel how to prepare myself for my future work. In three months I shall leave Tersat and

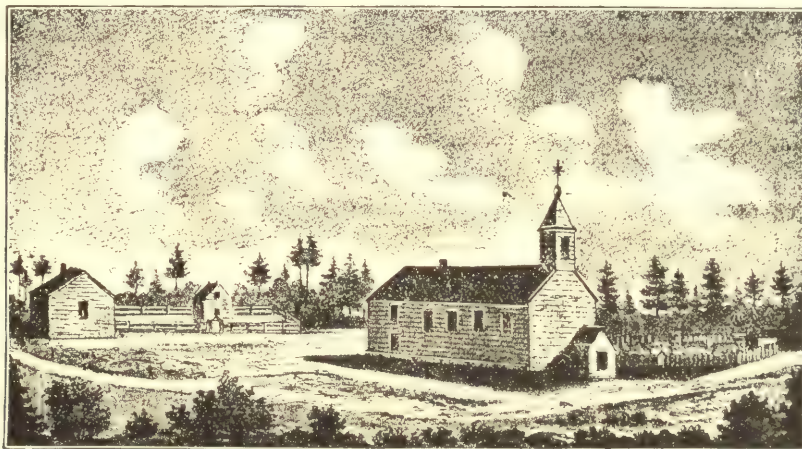
²¹ Diocese of Lavant or Marburg, Styria.

go to Laibach to obtain there the necessary outfit, whereupon I will sail from Trieste for the, to me, unknown America. I will have, of course, no time to pay you or any other relatives a visit, and you will hardly get another letter from me while I am in Europe. May you and your family always be happy and take first care that you obtain the imperishable crown in heaven."²²

The necessary dispensation from certain points of his vows and the Franciscan rule of life was readily granted by the

he concluded to remain with Father Ivo Levitz, a countryman and a Franciscan of his own province. He stayed with him until spring, assisting him in the care of his extensive congregation. Father Skolla preached his first sermon in the New World on New Year's day, 1842.

In the beginning of May he left New York, traveling for almost two weeks on the Erie Canal. About the 15th of May he arrived at Detroit, and was kindly received by Bishop Lefevere, who had but lately succeeded Bishop Rese, resigned.



THE CHURCH AT LA POINTE IN SKOLLA'S TIME. DRAWN BY HIMSELF.

Sacred Congregation de Propaganda Fide, at Rome, and on the 24th of September, 1841, he embarked on the merchant ship 'Fallmouth', which small and unseaworthy as she was, and on account of the severe storms which she encountered, took full three months to cross the Atlantic; she reached the harbor of New York on December 25, 1841.

He realized that in the heart of the winter traveling to the point of his destination would be rather difficult, therefore

The kind-hearted bishop questioned Skolla as to the particulars of his journey, country, and plans for the future. He asked the Bishop to let him go to Father Baraga, to act as his assistant, as had been agreed upon between Bishop Rese, Baraga, and himself. The Bishop, however, told him that he could not let him go there at present, as he had but a few German priests in his diocese, but that he would allow him to go the next year.

Father Skolla, therefore, took charge

²² P. Florentin Hrovat in Cvetje.

of the German congregation of Detroit, which numbered some 6,000 souls. He resided with the Bishop. Besides the German, there was also an Irish and a French congregation in Detroit. The latter was in charge of Rev. Francis Vincent Badin, Vicar-General. The Cathedral congregation consisted then of French and Germans. The Germans had High Mass with sermon at 8 A. M., and the French at 10 A. M. Strict order was observed in the bishop's house. No one was allowed to go out without permission. Spiritual reading was held at table and prayers said in common every evening. The religious instruction of the German children at the parochial school devolved on Father Skolla, and we may be sure he did his duty well. He had, moreover, to attend some German and French missions, Cotelville, Lake Plaisant, and Pontiac.

In June, 1843, Father Skolla was sent to Mackinac, whither he went accompanied by his countryman, Father Pierz. From Mackinac they went in a birch canoe to Arbre Croche (Harbor Springs). The following Sunday Skolla preached in French, and his sermon was interpreted into Ottawa. Towards the end of July he returned to Mackinac, where he was most joyfully received by the people of the Island. He estimates the population, most of whom were French-Canadians and half-breeds, at two thousand souls. The Catholic soldiers at the Fort used to attend Mass regularly and Father Skolla would preach to them a short English sermon, as his knowledge of the English language must have been very limited as yet. In 1845 the soldiers left to take part in the Mexican war. During

his stay of two years at Mackinac he baptized more than forty pagan Indians.²³

Particulars of his work on the Island could not be had because many letters written to his brothers are lost. From those on hand we only gain an insight of his tender feeling for his family and now



REV. JOS. HOFFER, ORDAINED BY BISHOP VERTIN
JULY 12, 1890, DIED AT LAKE LINDEN,
AUGUST 20, 1894, AND IS BURIED THERE.

and then a small information as to his mission. "Your letter of December 10,

²³ Cf. Verwyst; for his data he says. "In obedience to an order of Very Rev. Bernadine de Montefranco, Minister-General of the Franciscans from 1856 to 1862, he wrote a Latin account of his labors at Mackinac, La Pointe, Fond du Lac, Oconto River and Keshena, which was published in the Franciscan monthly "La Palestina," in 1891.

1842, I received on the 8th of March, 1843. The reliquary which brother Joachim sent me I have converted into a monstrance; I brought it to St. Ignace where I give every Sunday benediction with it. The picture of the Blessed Mother, from our home, is now in my church, and as often as I look at it the thought comes to me that the image which I have so often looked upon in our parental home I now have the extreme happiness to behold in this distant part of the world, among savages. The watch which the brother sent is indeed very good, even better than those of American make, for it keeps excellent time, as good as a solar clock. The little pocket knife, Felix sent, I carry with me as a remembrance. Brother Joachim, at Rudolfswert, has, however, done the best for my mission."²⁴

His activity was not limited to the Island and St. Ignace, but, in the absence of Father Pierz he looked after all his missions of *Arbre Croche*. In September, 1845, we find some entries by him also in the Sault. Under date of July 17, 1845, he writes to his brother Francis Xavier: "My health is firm indeed; the work here and in my missions is known to you from my former letters. You may imagine, then, that I am quite busy, seldom at home and most of the time on the water. Your last letter I received when just returning from *Arbre Croche*. Some weeks ago Father Francis Pierz intended to go to *Grand Portage*, and went with his two Indian guides from here as far as the Sault but not finding suitable transportation returned to *Arbre Croche*. While he was gone, Indians

came to get me to attend to a sick call and I stayed there a whole week.

"I am glad you like the church of Mackinac which I sent you. I would have liked to send you the whole place with the surroundings, just as I have drawn them, but was afraid that the letter being too bulky would not reach you. The picture, I first drew shows the whole Island of Mackinac with the church, presbytery, some houses and wigwams of Indians of whom there are always some on the Island. Across the lake is to be seen my other mission, *La Pointe St. Ignace*. The customs of these people I have fully described on former occasions. In September the Indians come here to receive their annual pay for ceded lands, then Father Pierz, will also come. About the death of our dear mother I have been informed by Father Angelus, of that of our sister, your own letter brought me the news. With the death of the mother all worldly interest is lost for me, the hope in my heart flames up so much brighter towards heaven where I will be united with my dear parents. O how could I be so hard-hearted as to forget my mother who has shed many a tear for me. I think of her and the sister every day when offering the holy sacrifice of the Mass; they lived together on earth. I hope they are not separated in heaven. I would be pleased to hear the particulars of the death of mother and sister."²⁵

Much against his own will Father Skolla was detained in the white missions at Detroit, it was only the spirit of obedience that made him conform to the wishes of his Bishop, even in Mackinac, he was not wholly satisfied. Like all real

²⁴ P. Florentin in *Cvetje*.

²⁵ P. Florentin Hrovat in *Cvetje*, 1880.

Indian missionaries he was possessed of the burning zeal for new conversions. Mackinac and the affiliated missions rarely offered such opportunities. He did not fail to make his desire known to the Bishop and when he came in September, (1845) to Mackinac, Skolla pressed his petition even more. Bishop Lefevere yielded. About this transfer he writes to the Leopoldine Society: "Last year the Rt. Rev. Bishop Lefevere came to Michili-Mackinac to confirm and allowed me, upon my repeated requests, to go to Rev. Father Baraga at L'Anse to work with him in his missions. Upon my arrival there the Rev. Father saw at once that the mission would not give sufficient occupation, nor the small presbytery room for both, but with the permission of the bishop he accompanied me to La Pointe where I remained for the time being, until further orders from the Ordinary. La Pointe, which belongs to the Diocese of Milwaukee, suited me so well that I applied for dismissal from the former diocese and Father Baraga seconded my intention by writing two letters that my request be granted. On the ninth of June he received my dismissal from the diocese, and now I am extremely happy that I have at last, reached the goal of my ambition. On the 4th of October I arrived in La Pointe."²⁶

The following spring, April 27, 1846, he made his first trip to Fond du Lac from La Pointe, a distance of ninety miles. The level country surrounded by a chain of quite high and not less romantic mountains appealed to him so much more because he still had in his mind the

beautiful mountains and fruitful valleys of his native Krain. He found there four half-breed families, some Christian Indians and ever so many more pagans. He arrived in the settlement just as the savages were about to commence their great medicine dance. This heathen liturgy was protracted according to the supply of provisions for three weeks and con-



REV. FIDELIS SUTTER, DIED AT GRAND MARAIS, DEC. 8, 1897. BURIED IN MILWAUKEE.

sisted mostly of dancing and jumping, yelling and singing, and of beating the drum. In the centre of a large hut erected for this purpose was set upon a red and green painted stake a wooden owl. Before the dance began two men made each day a speech. One spoke thus: "our forefathers have faithfully kept the great medicine dance until this day because it

²⁶ Letter dated Mission of St. Joseph L. S. July 4, 1856. Leopoldin Berichte XX.

prevents sickness and keeps our children healthy. You know there is a manitou (god) in the earth, who makes the plants and herbs grow, who gives us fishes out of the waters and wood and fire with which to cook our victuals and warm ourselves. This manitou below the earth gives us food and drink. But there is another manitou above, who rules the winds, the air, and the seasons. Know, that if you observe the great medicine dance you will go, after death, to a place of happiness, where you will always beat the drum and dance the great medicine dance. Those who despise the great medicine dance shall have to pass over a long bridge under which two large serpents are lurking, and shall in the middle of it be seized and devoured by those two serpents."

Another one spoke in the same strain, whereupon they all walked with folded arms and great reverence around the wooden owl. This looked very much like an unprofitable trip. "I had not yet baptized a single savage, because their minds were absorbed by the idolatrous festivity. But some good came from it. The evening before my departure I was invited into a house where I found all the Indians of this locality. They were seated upon the table, under the table, on the floor and everywhere. I took a chair next to the chiefs, in anxious expectation of what will happen. The two chiefs filled their pipes and smoked amidst dead silence until the pipes were smoked out. Then one of them said: 'Father, we are glad that you have come to us, you are a man whose conduct is such as it becomes you: you pray, preach, and speak of the Great Spirit and for that we all love you.

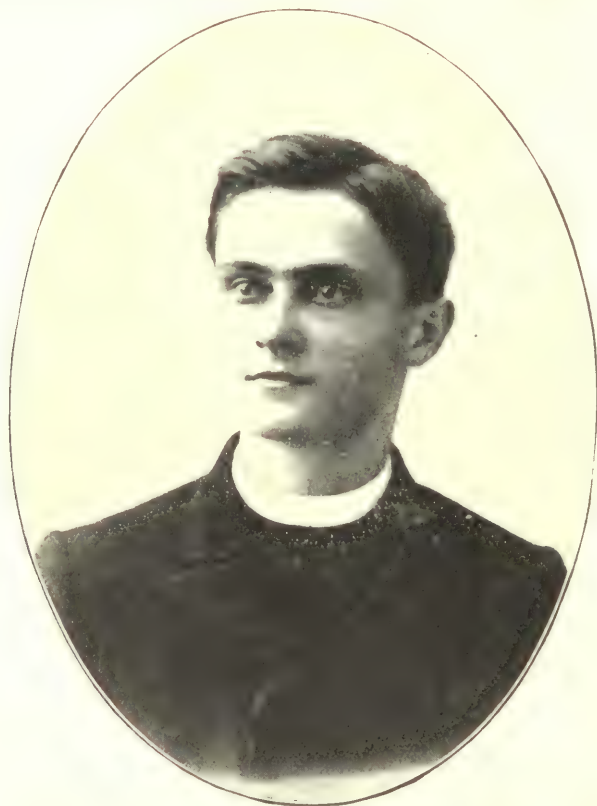
Father, you said you would build us a church; you may build one if you will, for we have already selected a place for it. We are heathens as yet, but if I am baptized, all my people will want to be baptized, but still they say that they will not become Christians until you have built a church.' This was plain enough expression of what they wanted. Father Skolla therefore set to arrange a house for the purpose of a chapel. He swept and cleaned it thoroughly, made a wooden cross, ornamented it with such small pictures and medals as he had on hand, and commenced the instruction by means of an interpreter and reading of Indian books. He baptized six persons and after the best possible instruction admitted them to first holy Communion. He also made good use of the willingness of the Indians by getting the necessary timbers for the prospective church. He returned to La Pointe on the 27th of May.

In Grand Portage, whither he had undertaken a journey on July 8th, he found a well established Christian community, the fruit of Father Pierz' labors. Although they had not seen a priest for three years they were still faithfully performing the enjoined order of daily devotions. The visit was not entirely unexpected; three Indians who had met the missionary while at Fond du Lac, brought the news home that he would visit them early in July. They prepared therefore for his reception by making a chapel of branches. A short visit was made also to Rivière aux Courts. The church which Father Pierz had commenced was still without a roof.²⁷

²⁷ Letter Sept. 1, 1846. Leopoldin Berichte. XX.

Under date of November 9, 1849, Father Skolla wrote to his brother Francis the following letter: "I send you, dear brother, a picture, of La Pointe's church and surroundings. I do not think it necessary to add a description, because I have sent the same and pictures of all my missions to my Franciscan brothers

would destroy our church altogether, so we took both of them down and in their place built the one you now see in the drawing. It is somewhat smaller; we have also added the shed in front. Imagine you look straight north, and you have the veritable mission of La Pointe before you. The smaller buildings I have



REV. ANTHONY HODNIK, BORN IN THE PARISH OF GURKFELD, CARNIOLIA, AUSTRIA, PERISHED ON HIS WAY TO THE OLD COUNTRY, WITH THE ILL-FATED STEAMER LA BOURGOGNE, JULY 4, 1898.

in Laibach, from whom you may obtain both for the asking, and re-draw the pictures if you choose. I may only add that the church as you see it in this drawing, had two steeples. On account of its poor construction, whenever a storm raged, they shook and we were afraid the wind

built myself. The house and the fence around the garden are nicely whitewashed. In the garden I have raised this year better potatoes than I have ever seen or tasted in Europe; this was my first attempt.

"The house contains three rooms. heat-

ed in the winter by an iron stove; the small building is my wood-shed which I expect to use, when finished accordingly, for cellar purposes.

"The cemetery in front of the church is small and swampy, and the Indians strongly object to being buried in a swamp, because, although they are now Christians, they cannot overcome their olden prejudices, they believe, namely, that one must enter eternity over a narrow bridge. For this reason they first place stones and sand with some birch bark, under the coffin and over this a house-shaped box which they fill with sand to the top.

"It may also interest you what Protestants write about our missions among the Indians. In the month of August, 1847, a venerable old man, accompanied by a few others, came to La Pointe to view this Indian country. I showed him our church, explained the pictures and other objects of interest. Returning to New York this man described in a paper, of the 18th of October, 1847, everything noteworthy that came under his observation. About this mission he writes: 'La Pointe on Lake Superior is situated on a nice island of some twelve square miles, there are about one hundred houses with three hundred Indian families. Besides three good company stores there are two churches, a Catholic and a Protestant. The former is placed on an elevation from where one has a fine view of the lake. The inside of the church is built in an ordinary style, it has a nice altar and about twenty-five paintings ornament the walls.'

"I noticed that ordinarily the Catholic missionary has the better success and

gains more savages for his creed than the Protestant, because their services are more solemn and edifying.' "

Another Protestant writer,²⁸ after a very flattering opinion about Baraga, says: 'We also wished to visit Father Otto Skolla, from Rudolfswert, Carinthia, (should be Carniolia) a pious monk located on Madeleine Island. We rapped at his door with a genuine home feeling, and now almost blush when we think how friendly a reception this pious missionary accorded to us laymen. We have not seldom been eye witnesses of farewell biddings or meetings of friends, but do not recollect a more touching scene than when this jovial Franciscan was told that we came direct from the capital of Austria. This manifestation of pleasure was due to the fact that in twenty years (twelve only) he has not shaken hands with a countryman or spoken in his mother tongue.'²⁹ In his priestly functions, be it on the pulpit or in the confessional, or on the street, he speaks Indian, French or English. His poverty touched our hearts most; even in his sacred calling it is a great hindrance to him in doing more good for his Catholic congregation, which consists nearly all of converted Indians and half-breeds, and at that so poor that he cannot expect from them anything for himself or for the church. He is his own sexton, he decorates his own altars, sweeps the church, rings the bell, keeps his own house, and even paints pictures for the church.

²⁸ *Reisen in Nord Amerika in den Jahren 1852 und 1853.* Leipzig. Cf. Hrovat.

²⁹ Neither is true. The writer thinks Father Skolla German; he has shaken hands with Fathers Pierz and Baraga and most likely conversed with them in Slovenian, his mother tongue.

"On Sunday we assisted at the services. Four half-breeds dressed in linen surplices, sang a Latin mass with such an expression of piety that one would actually think they understood every word of it. The sermon was plain and comprehensible to his common parishioners. In the afternoon he gave catechetical instructions in Indian to those who had but recently joined the Church, or who on account of their great age, could not understand any other language. At the conclusion benediction of the Blessed Sacrament was given to the kneeling congregation who blessed themselves most devoutly. It is to be heartily regretted that more means cannot be placed at his disposition, for then this Catholic missionary would be more efficient in his unselfish work; he would be truly the teacher of youth, the physician of the sick, the consoler of the poor and the bereaved."

During his stay at La Pointe Father Skolla had two extraordinary visits from clergymen. "I may also mention, he writes to his brother in the above letter, that in September of 1847, three missionaries, Revs. Baraga, Pierz and Chone, came to me and stayed almost a month; last year Fathers Baraga and Chone remained here six weeks. You may imagine how glad I was, and that I gave them of the best my poor home could afford; the missionary is satisfied with almost anything. On this occasion, we held, for this part of the country, extraordinary solemn services. As luck would have it, I had a pair of old dalmatics with me and I took out my best vestment. Father Baraga sang three times a solemn High Mass, Father Chone and I assisted

him. This solemnity made a deep impression upon my people who in all their days have not seen anything like it.

"This year I had the pleasure of a visit from Rev. Clement Boulanger, Provincial of the Jesuits. He arrived directly from New York and remained here three weeks. He was on his way to Père Chone at Fort Williams. On the 8th of August he returned to LaPointe and stayed two weeks more. He is a man of sixty, was ordained in 1813, and is a Frenchman, like Father Chone. He is unpretentious, humble, but very friendly, a true son of St. Ignatius Loyola. In May, he attended the Council of Baltimore and told me that there will be four new archbishoprics erected, in St. Louis, Cincinnati, New York, and New Orleans, many bishoprics and also some bishops appointed for the Indian missions."³⁰

Persistent rumors of the Government's intention of removing the La Pointe Indians across the Mississippi circulated freely amongst the scattered tribes in Northern Wisconsin. In summer, 1850, a general council was held in Au Lac du Sable but no general agreement was reached. The death of the President, Zachariah Taylor, seems to have warded off the threatening transfer, at least for some time, but the rumors had thoroughly unsettled the minds of the Indians, so that they commenced looking for a place of safety without being confined to a reservation.

Writes Father Skolla: "The beautiful island of La Pointe is as flourishing as it was, there are still three hundred Indians living here although many have emigrated to Ortonagang, Lac de St.

³⁰ P. Florentin Hrovat in Cvetje, 1890.

Croix and other places. On account of the persistent rumors that all the Indians here will have to leave the island, with exception of two or three families, they have all made up their minds to go away from here into more northern places, as Fond du Lac, Aile des Corbeaux, etc., to find a home and to engage in agriculture.³⁰

These occasional disruptions did not disturb Skolla's usual activity. In summer, 1853, he revisited all his missions and gave his Fond du Lac congregation a special spiritual retreat. On Sunday, July 17th, when he was just closing the exercises, Father Pierz unexpectedly came in. The missions had fallen under the jurisdiction of the newly erected diocese of St. Paul and Father Pierz took charge of them.

The Minnesota missions being cut off and the number of families at La Pointe having been considerably reduced, Bishop Henni thought that Father Skolla's zeal could be placed at greater usefulness elsewhere, invited him to locate among the Menominees in the Keshena Reservation.

Father Skolla labored among the Chippewas on Lake Superior eight years and christened during that time four hundred and one Indians, adults and children. He left La Pointe on the 9th of October, 1853.

This change he reports to the Leopoldine Society in the following letter, dated Oconto River, May 18, 1854.

"After eight years of sojourn at La Pointe, I departed from there on the 9th of October, 1853, at the command of

Bishop Henni. I went straight to Milwaukee to confer with the Bishop regarding my new mission. After a few days I went to Green Bay, where, the first time in ten years, I preached on Sunday in German. Continuing my journey I followed the Oconto River and happily arrived in my station on the 3rd of November, with a record of many a small accident. The Menominees received me cor-



REV. JOS. WALLACE, DIED IN MENOMINEE, DEC. 14, 1896.

dially and immediately turned over to my use a small house. Some days afterward they led me to a sandy elevation where many Indians had gathered. I addressed them in the Chippewa dialect which they understood a little. There was a visible joy on their faces that they could converse with the Black Robe without an in-

³⁰ Letter to Leopoldine Society, September 22, 1853. *Annals*, XXVI.

terpreter. A few days later we walked to a fertile valley where there was an empty house, and with the boards bought at the saw mill, we commenced the remodeling of the house into a church; but on account of the late season as well as for lack of funds we could not complete it before winter. It is so small, being only twenty four by eighteen, that scarcely all the baptized savages will find room in it. Thirty miles from here is a large settlement of baptized and non-baptized Menominees; from all sides they come in daily requesting me to christen them. The celebrated Menominee chief Oshkosh promised me faithfully to embrace Christian religion, together with his family, in the spring. He is so well known that the Government decorated him with a medal for rendered services. He lives with his three hundred subjects far out in the forests. Jadwedok, the oldest chief has made me the same promise and now my journeys through the Oconto valley and around Green Bay have no other purpose than to unite all these Menominees, who are partly Christians, partly heathens, into one Christian congregation. No pen can adequately describe how wonderfully God pours out his blessing upon these poor savages!

"My time passes fast among these good natured children of the wilderness. We meet early in the morning in the church, Mass follows morning prayers and then an instruction to the neophytes and children which may last for two hours at a time. Upon a sign with a small trumpet these retire and the old men and women enter for their instruction; in the afternoon a similar one is given for grown-up men. In the evening

they all come again. Many have learned the customary prayers either in Chippewa or Menominee and the number of those who have received baptism since (the 27th of) November of last year to the 30th of April, 1854, has reached one hundred thirty-two. I noticed right after the first instruction that children of six to eight years and even some adults do not understand Chippewa. I had, therefore, the Our Father, the Hail Mary, and the Rosary mysteries translated into Menominee dialect and now, after six weeks, they can say the rosary in either dialect. I hope to acquire it myself in a short time. I am asking the savages how they call this or that thing, thus learning new vocabulary and the difficult pronunciation; but I know by heart all the prayers in their language.

"The Menominees are quiet and good natured people; among them are found many fervent Christians and they all hate intoxicating liquors, which virtue impels them most to embrace the Catholic faith. They dislike banquetings because they are usually connected with drunkenness. My Catholic Indians keep, however, one banquet in a year, that is on "Three Kings" day or Epiphany. The chiefs are called 'Ogimag'—Kings—in Indian, for this reason, in their simple way, they wish to celebrate the feast of their patron saints. Each year one chief prepares the entertainment to which his relatives also contribute and this Indian social event passes off in an orderly manner amidst of religious song.

"I must say that the Menominees completely renounce their hereditary idolatrous customs and jugglery; they bring to me, right after their baptism bags-ful of

idolatrous things which they throw in my presence into the fire. Often they burn kerchiefs, bags and many other useful things, which I tell them to retain, because they wish to destroy the last vestige of their former idolatry. The loss, of course, is not great as the whole outfit is very old coming down in inheritance from their ancestors.

"In a few days we will leave Oconto for good. At the command of the U. S. Government we must remove to Wolf



REV. J. R. REGIS, JOINED THE TRAPPISTS.

River Falls thirty miles from here, where a permanent settlement has been granted the Indians in exchange for the reservation right across the Mississippi. A parcel of land will be allotted to each family for cultivation.

"On the 10th instant, (May, 1854), the government commissioner, Dr. Huebschmann, came to Wolf River Falls. He wrote requesting me to come there with my Indians in order to deliberate concern-

ing the affairs of the Menominees. I went with my forest children and we were received in a friendly way. He spoke to them about their affairs in English and I interpreted his speech, at his request, in Chippewa. The Commissioner stayed two days and spoke to my Indians thrice in order to make them fully understand what had been decided concerning them in Washington.

"The United States Government agrees to give them for fifteen years a saw mill and a grist mill, a blacksmith and a carpenter and two schools are to be erected. The agent for the Menominees will soon arrive in Wolf River Falls and give to each family a piece of land for cultivation. The chiefs have signed their names to this agreement and the whole matter has been forwarded to Washington to be ratified by Congress."³¹

Father Skolla removed with his charges to Keshena-Shawano, as the Wolf River Falls was called in their language. For a long time there was an unusual activity in the place. Under the direction and instruction of the Government carpenter, houses were being put up. In October the first pay day came, each individual, man, woman or child, receiving twenty dollars in gold, besides flour, salt, pork, potatoes, and corn being distributed among the families. For the purpose of agriculture ten yoke of oxen, wagons, ploughs, harrows and other implements were given them, as also an experienced farmer to teach them how to till the soil.

"The first church, 'the bark church,' was built in 1854, near Lake Keshena, about three-fourths of a mile east of the

³¹ Annals, and P. Florentin Hrovat in Cvetje.

village of Keshena. The site selected by Skolla for his mission was on the south side of the lake, where the shore is high and steep and commands a full view of the lake and the surrounding country. He induced the Indians to build a small church and parsonage at once. Both buildings were very primitive; no floor but the bare ground and the roof covered with bark; his house consisted of one room. Near the church was the cemetery (now no longer used), where about one hundred lie buried. In 1856 the second church was to be built in the village of Keshena. From November, 1853, until August, 1856, Father Skolla baptized three hundred and two Indians, one of whom was an old chief far over one hundred years of age. The neophytes were full of fervor; every Sunday from twenty to thirty received holy Communion.

"To promote temperance among his Indians, Father Skolla had a picture hung up, depicting the evils of drinking and the beneficial effects of temperance. On the left, a drunken man with ragged clothes is seen striking his poor wife with a poker whilst she is clasping to her breast her poor infant child. A devil with a diabolical laugh on his ugly face reaches to him a glass of brandy taken out of a jug labeled, "Fourth proof brandy." The poor children crowd around their mother, crying. On the right side is seen a fine gentleman instructing his little son. A young daughter sits at a table full of nice things to eat. The happy mother holds a smiling baby on her lap whom she is lovingly caressing. The Indians used to look a great deal at this picture, which made a deep impression on their minds and induced two hundred and sixty of them to

take a temperance pledge; eighty took it for life and kept it faithfully.

"Although a man of great sanctity, Father Skolla, nevertheless became a victim of vile slanders. Some malevolent, superstitious Indians used to lurk about his poor little shanty watching through the holes and cracks in the walls everything he was doing inside. He kept a cat and would, for a pastime, play with it, as he was staying all alone and had no one with whom to converse. He would then talk to the cat, and the Indian spies outside hearing him, but seeing nobody with him in the room, were convinced that he was talking to ghosts. In a similar manner, when they saw him play chess alone, as it is said he did at times, they imagined, perhaps, that the figures on the chess board were bad spirits with whom the Father had intercourse, or that the white figures represented the whites and the dark colored ones the Indians; and their mutual struggle on the board typified the struggle of the two races for the mastery of the land. Moreover, they saw him sometimes in the evening walking in the grave yard or entering the church to pray. It is said that he spent much of his leisure time praying in the church. This pious custom gave rise to a most horrible calumny. He was charged with opening the graves at night and taking out the hearts of newly buried corpses to make out of them "bad medicine" for injuring people.

"This charge was supported by an old pagan Chippewa, who was on a visit with the Menominees. This Indian knew Father Skolla and came one day to see him. Skolla had a box in which he used to put his things. The Chippewa sat on the box,

and, tapping on it with his hand, said to his companions; "This box contains a piece of dry flesh which the priest has taken from the body of a dead person to use it as bad medicine." This calumnious and stupid story was repeated all over the reservation and believed by many Indians, especially pagans. One day a young person was buried and the miserable charge was made again. So strong was the sentiment against the priest that some demanded that the corpse be exhumed and examined. Father Skolla was informed of this. He mildly said: "You can do as you please, but by doing so you will only hurt yourselves." The disinterment was then omitted, but at some other occasion it was actually done to satisfy curiosity. It is easy to be seen that such calumnies must have been a great hindrance to his missionary work as they created feelings of distrust and aversion against the priest, the more so as many Indians were very ignorant and superstitious. At first a small sum out of the annuities was reserved for the missionary's support. This was subsequently withheld, most likely on account of those base, lying reports circulated about him. As he had no other means of support, he was obliged to leave in 1857."³²

In the fall of 1858 Father Skolla returned to Europe. His first visit was to Rome to present himself to the Father General who at first was disposed to assign him as Slavic confessor to their house in Jerusalem. But in consideration of his age and rather poor health, he was sent in the same capacity to Assisi. He remained there four years and when in that

time the condition of his health did not improve, he asked for permission to return to his native country. The Provincial of Assisi province wrote the following testimonial: "Father Otto, native of Carniolia, has spent in this 'Convento di S. Maria degli Angeli' four years, during which time he has been an exemplary religious, a true son of St. Francis. This much I can testify in this matter, and he



REV. A. TH. SCHUTTELHOFFER, DIED AT SHENANDOAHI, PA., DECEMBER 29, 1904.

now leaves this monastery to restore his health in his native country."³³

After twenty-two years he reached the peaceful convent of Nazaret where he had received the habit of Saint Francis so many years ago. The beautiful valley, the roomy convent on the hill, the cells in it, the garden and field around it all awoke

³² Verwyst, Cf. Annals and P. Florentin. Hrovat in Cvetje.

³³ Dated October 27, 1862. P. Florentin Hrovat. O. S. F. in Cvetje 1890.

memories of the past. The sun rose as brilliant as ever over the Styrian valley, nature was as verdant, the flowers as fragrant as in the days when he wended his way to the monastery as a postulant; the sonorous voices chanting the divine office now also are heard from the choir, but they are voices of a younger generation—there were but few then in *his* Province of the Order who knew him before he went to America. He therefore seldom spoke of his missionary life. Now and then he preached, otherwise was allowed to make use of the time according to his own good will. His skill at drawing not even old age impaired. For the amusement of novices he often drew pictures from what he had seen in the world. The 'harmonica' which had been a faithful companion in all his missions, was made to produce, under his skillful fingers, the sweetest melodies in honor of the Blessed Queen of Heaven and then he would sing to her glory in German, English, French, Italian, Slovenian, Chipewa or Menominee, as his good humor would suggest.

His superiors always showed him a fitting respect. In 1868 out of consideration for his health, to give him the benefit of a milder winter he was transferred to Tersat, near Fiume. There in the time honored monastery overlooking the Adriatic, our Father Skolla spent the evening of his life. The last years his memory had failed him completely. He died on the 24th day of April, 1879.

A small cross marks the grave of this great Indian missionary bearing the ordinary inscription.

To his memory we record here these words which he penned himself:

"Jesus. Kije-Mainito Wegossimig! Ki gidapine ichibaitigong epitchi sagiian. Enigokodecia ki wawiiawamin. lawemuni chin, wakwing wabamina. Jesus, Son of God! You died on the cross, because you so much loved me. I thank you with all my heart. Have mercy on me, that I may behold you in the heavenly kingdom."³⁴

REV. LAWRENCE JOSEPH DUNNE

Father Dunne was the first priest adopted for the Diocese of Sault Ste. Marie and Marquette, then only a Vicariate Apostolic. Immediately after his consecration, November 1, 1853, Bishop Baraga went to Europe to recruit priests and also to obtain means for his new charge. On his way he passed through Ireland and when in Dublin called on the Most Reverend Archbishop Paul Cullen with a view of probably obtaining some ecclesiastics from All Hallows. But none were available. Only Father Dunne, when learning of the American Bishop's presence and the purpose of his visit, proffered his services; he was accepted, and came to America with Bishop Baraga in the summer of 1854.

Father Dunne was born in Dublin, Ireland, in about 1824. He was a graduate of All Hallows and was also ordained priest there at the age of twenty-two for the Foreign Missions. He accompanied the bishop with five other young priests to South Africa and spent five years on the missions among the Kaffirs. Poor health compelled him to return. When he met Bishop Baraga he had been actively engaged over thirteen years in the missions of Scotiand.

In Upper-Michigan Father Dunne was

³⁴P. F. Hrovat, O. S. F. in Cvetje 1890.

sent to Ontonagon, then a promising mission. With great zeal he set to work up-building the parish. He built the church together with an addition for his own residence. In the second year he opened a school under the supervision of his brother who had followed him into the wilds of Michigan for that purpose. In the spring of 1859 he laid down his pasto-



REV. LAWRENCE DUNNE.

rate and removed to the Chicago diocese and became pastor at De Kalb. Eight years later he was removed to Dwight and with the division of the diocese passed over to the diocese of Peoria. In October, 1878, he came to Geneseo, Ill., where he remained until poor health and old age compelled him to resign. Several years he spent in traveling for his health. Re-

turning to the diocese he took up active work in El Paso, Ill. Old age forced him to retire. He died in Chicago at the Convent of the Poor Handmaids of Jesus Christ, on January 5, 1894.

REV. HENRY L. THEELE.

To our great disappointment we have not been able to obtain complete data about this priest, who, on account of being the first one ordained in and for the diocese, forms an interesting personage in our local history. He was born in 1819, in the province of Hannover, Germany, and came, at the invitation of Bishop Baraga, to America in the fall of 1854. Having completed a satisfactory theological course in Europe, he was ordained on October 21st, in the same year and immediately appointed to the Holy Redeemer parish of Eagle Harbor, the charge of which he retained until June, 1861. Removed to Mackinac Island he showed so much dissatisfaction that the Bishop, agreeable to his wishes, returned him to his former parish in September of the same year. While in Eagle Harbor he built the Phoenix church. In October, 1862, he withdrew from the diocese with the intention of joining a religious community, but returned in August, 1864, whereupon he was made pastor in Marquette. Being certain that the episcopal See would be removed to that city he commenced the building of a spacious church which afterwards became the first Cathedral. His former inclination to community life again revived, and he resigned his position to spend his declining days with his life-long friend, the Very Rev. Father Sorin, founder of the Notre Dame University. He died there on the 17th of August, 1873.

VERY REV. EDWARD JACKER.

Father Jacker was born on the 2nd of September, 1827, in Ellwangen, Wuerttemberg. He attended the Gymnasium of his native city where his father was professor. Upon completing the Gymnasium he entered the University of Tuebingen as a candidate of theology, but later abandoned that study to accept the position of private tutor in the family of Count Grune at Liege, Belgium.

Father Jacker came to America in the spring of 1854, with the intention of joining the Benedictine Fathers whose labors among the Germans of Pennsylvania were at that time so meritoriously mentioned in the press. A correspondence with the late Archabbot Wimmer brought Jacker in close connection with the Order and he entered upon the novitiate as Frater Bede in the St. Vincent's Abbey, Westmoreland Co., Pa. During the year he learned much about the Indian missions and the scarcity of Indian missionaries. Deeming his usefulness greater on such missions, he decided to leave the Order and at once applied to Bishop Baraga who had just then become the Vicar Apostolic of Upper Michigan. Being received by the Bishop, Jacker came to the Sault. His theological studies at Tuebingen and Munich were more than complete and a short time sufficed to prepare himself for the ordination to priesthood, which took place at the Sault on the 5th day of August, 1855. Father Jacker was the second priest ordained for the diocese.

Immediately after his ordination Fath-

er Jacker was sent to L'Anse, the present Assinins. His ambitions were satisfied. There, among those simple children of the forest, sufficiently civilized unto ways of the white man to recognize authority and order, he felt free from all those extravagant notions of civilization against which not even the convent walls could shield him. He found a perfect Christian community, so carefully modeled by his own Bishop on the fundamental principles of Christianity, which command the love of



REV. HENRY L. THIELE.

God and one's neighbor. The reception accorded him was simply a demonstration of children's love towards their father. In return Father Jacker's first endeavors were to learn the language of his spiritual charges. In the course of the five years he attended that mission he

spoke it quite fluently to the great delight of the Indians.

In April, 1860, Father Jacker received, in addition, charge of the St. Ignatius congregation in Houghton. The great distance made it impossible to serve both places on Sunday so he walked every other week to the Portage. This arrangement was kept up for one whole year, when in April, 1861, he was relieved of duty at



REV. EDWARD JACKER.

L'Anse and moved to Houghton. But there, too, he had a dual parish. On the 4th of August, 1861, the St. Anne's Church in Hancock was dedicated, and he was obliged to hold services in both churches every Sunday. Finding it more convenient to live in Hancock, he removed there right after the dedication of the church and became greatly attached

to the place. He built on to the rear of the church a large, comfortable, convent-like dwelling and surrounded himself with priests, like Sweeney, Walsh and Dwyer, men whom he had helped to attain priestly dignity. For years he was among them the central figure, and lived with them more like a monk than a secular pastor. Indeed, he at one time seriously entertained the thought of establishing with the assistance of those priests a religious community. So serious and enthusiastic were they all about the project that they purchased a parcel of land in an idyllic place near the Canal where the future home of the society should be—but according to Providence that was *not* to be.

In October, 1866, Bishop Baraga went to the Second Plenary Council. Before leaving, he called Father Jacker to Marquette, and made him administrator of the diocese during his absence. From the Council he returned a sick man and from that time to his death, the services of Father Jacker were to him indispensable; he rendered the invalid bishop invaluable assistance and after his death January 19, 1868, he remained in charge of the diocese until after the arrival of Bishop Mrak.

Relieved from duty in Marquette, Father Jacker received appointment, at his request, to organize a new congregation at Calumet. His first baptismal entry there is on October 18, 1868. He built that year the Sacred Heart church and the following year the priest's residence, and remained in charge of that congregation until October, 1873.

Considering Father Jacker's merits for the diocese Bishop Mrak upon assuming the government of the diocese invested him with the title of Vicar General, and



FATHER MARQUETTE TAKING LESSONS IN GEOGRAPHY FROM THE INDIANS. THIS SKETCH WAS DRAWN BY FATHER TARKER WHILE STATIONED IN ST. BONAVI

made him again administrator of the diocese while he himself was at the Vatican Council. In the fall of 1873 a rupture between the two occurred. A young man who fraudulently collected money as a student of the diocese was denounced by Bishop Mrak by means of a circular. It happened that Father Jacker, who was always a friend of the poor admitted this pseudo-student in cassock and surplice into the sanctuary, after the issuing of that circular. When this became known to the Bishop, he promptly divested the veteran missionary of that ecclesiastical dignity. In the Directory for 1873 we find only "Rev.," in contra distinction to previous years of "Very Rev." Edward Jacker.

The taking away of this title did not diminish the Bishop's confidence in Father Jacker's ability, nor did it prove a hindrance to his effectiveness. The parish of St. Ignace had just gone through so many ups and downs that to reduce it to its normal condition, the Bishop considered it necessary to send them a man of Jacker's stamp. There was only one Jacker in the diocese and he was selected for the post. He arrived in St. Ignace in November, 1873.

This move seems to have been providential. Having charge of such historical places as Mackinac Island and St. Ignace—again a dual parish—Father Jacker at once became busy with their missionary history. It occurred to him that the grave of Father Marquette must be within the precinct of his parish. He not only read and studied old historical works bearing on the subject, but inquired among the old Indian survivors as to the traditions which he knew existed among them. Following the clue which he re-

ceived from these sources—one confirming the other—his investigations finally led to the discovery of the ancient site of the Jesuit chapel and the grave of Father Marquette, which was hidden there and forgotten for centuries.

While in St. Ignace Father Jacker wrote considerable in English and Ger-



REV. JAMES MCGOWAN, DIED PASTOR OF ST. PATRICK'S CHURCH ASKEWTON, WIS.

man periodicals on this subject and early missions. We also have a drawing from his skillful pen, entitled: "Father Marquette taking lessons in Geography from the Indians." This pen-sketch was first published in "Ueber Land und Meer." To us it was given by his brother the Hon. Francis Jacker. We have reproduced it here and it also forms the scene on the main curtain of the Baraga Auditorium, in the Cathedral school in Marquette. A

small but fitting memorial to Father Jacker! In a note inscribed in the baptismal register he says that a few names are missing, because in the capsizing of the sail boat he lost his memorandum. In this same booklet he had written down many important memoranda concerning the diocese; expecting to use them in the compilation of the early history of these regions.

Upon the resignation of Bishop Mrak in the fall of 1878, Father Jacker became administrator of the diocese for the third time, and after the elevation of Bishop Vertin accepted the pastorate of St. Anne's in Hancock which he resigned in July, 1884, to retire to Eagle Harbor. The many missions connected with that place required considerable activity, and as long as he desired to have a quiet place where he could devote his time to study and writing, he was sent at his own request to Detour in the spring of 1886. Ill health compelled him to abandon that mission even before the icy winter made an exit impossible. He spent some time in trying to restore his health but finally returned to Marquette where he died on the 1st of September, 1887. His remains were taken to Hancock and after lying in state over Sunday in the church which he had built, and where he had been pastor for so many years, they were interred in the Catholic cemetery.

REV. MARTIN FOX.

One of the best known priests among the old settlers of the Upper Peninsula is Father Fox. He was born in Koenigsberg, Prussia, about the year 1830, and strange to say his surname was always Fox and not Americanized from Fuchs as many would naturally be led to believe.

While he was being educated for the Foreign Missions in Paris, Bishop Baraga, recognizing his extraordinary talents, invited him to his new diocese of Upper Michigan. Accepting the invitation, he was sent in the fall of 1854 to All Hollows College, Ireland, in order to acquire English. Besides completing his theology, he mastered the language in one year, and came to America in 1855 and



REV. MARTIN FOX.

was ordained on the 23rd of September of that year. Appointed assistant to Father Dunne at Ontonagon, he worked in unity with his pastor in the Ontonagon Valley. The large territory necessitated much traveling back and forth, and for convenience sake Bishop Baraga, dividing the jurisdiction, appointed Father Fox pastor of St. Mary's Church in the Irish Hollow, Rockland, as it was familiarly

known. From here Father Fox's activity extended for many years and his personality is so intimately connected with the development of the Ontonagon district, that if it were possible to record it, it would form a volume of history by itself. No priest was ever more popularly known than he. His oratory, in German, English, or French, as occasion demanded, was as peerless on the 4th of July celebration as it was in his pulpit which often times happened to be a platform behind a school-teacher's desk. It was all the same to him. He was at home in the poor man's cabin, or if perchance he strayed to greater comforts, in the houses of the wealthier. He was known to be always on the go. Therefore he was satisfied with whatever accommodation came his way. At home he assuredly had none. The small shanty aside of his church had two rooms which answered for the drawing room, bedroom, kitchen or library just as the occasion required, and these he shared with a student or two of whom he always had one on hand. The equipment of the house was most primitive, lacking even the necessaries. Bishop Baraga presented him with five spoons and four pair of knives and forks, because of these utensils there were not enough to reach around for three at the table. And more than once the Father prepared coffee in an oyster can. The dwelling itself was most poorly constructed. In the winter the wind usually blew enough snow through the cracks over the bed during the night that on awakening the reverend gentleman gathered it by the handful from over the covers and used it

for the purpose of washing himself before he alighted from his bed.

In the summer of 1858 Father Fox had just commenced building a new church in the Irish Hollow, when, upon the leaving of Father Moyce, Ontonagon was added to the list of his missions. He then had four churches within his jurisdiction.



REV. MICHAEL LEJELLER, DIED AT BOURBONNAIS,
ILL. MAY 2, 1904.

Each Sunday he celebrated Mass in two of them, walking between Masses thirteen miles from Rockland to Ontonagon, or vice versa, and once a month he made a similar trip to Greenland or Norwich, the former a distance of seven miles, the latter sixteen. On week days he visited smaller locations without churches. Amidst of

this missionary work, he finished his church. Bishop Baraga dedicated it on September 4, 1859. It was a church the like of which was not in the diocese. The whole Ontonagon Valley was proud of the achievement, probably not so much on account of the architecture as on account of the pipe organ it possessed, it being the first ever brought to the Upper Peninsula. In October, 1859, Father Fox received a helper in the person of Father Cebul, who, though a new arrival from the old country, faithfully shared the work with his

vited the Ursuline Nuns, renowned educators of their sex, to come to Ontonagon. Following the invitation they opened the new school under Mother Mary Magdalen Stehlin, in the fall of 1863. The School flourished for five years and then broke up.

Disheartened by the failure of his pet undertaking, Father Fox so much more willingly accepted from Father Jacker, then administrator of the diocese, the call to the pastorate of the Cathedral parish. His last baptismal record in Rockland is



THREE PIONEER MISSIONARIES OF THE DIOCESE. FROM LEFT TO RIGHT: REV. FOX, CEBUL AND JACKER.

pastor for one year. In 1862, Father Andolschek, and 1863, Father Flammigan were assistants in Rockland.

The help which Father Fox received from his assistants encouraged him to greater undertakings. He always had the education of youth at heart, but he saw a particular want of a higher education for girls. The Ontonagon Valley was prosperous, indeed, and he failed to see why it could not support an institution for that purpose. He built a convent on the church property at Ontonagon and in-

on the 4th, and his first in Marquette on the 8th of August, 1868. He retained this charge until October 18, 1870, when he resigned on account of poor health for the restoration of which he spent after that sometime in Iowa.

In 1872 the Catholics of Menominee petitioned the Bishop for a priest. Remembering Father Fox's liking for new missions, he appointed him the first pastor of that place. There was ample room for his still young ambitions. He found a church under roof but inside wholly un-

finished. At first he found hospitality in the PenGilly's home, and then as soon as he could furnish a room aside of the sanctuary, he removed to that place. He remained in Menominee till April, 1875.

Having acquired a roving disposition in the Ontonagon valley, Father Fox found himself more at ease among many small missions. Of such there was an abundance in the diocese, particularly had settlers come around the two Bays de Noques, but, scattered as they were over the territory of more than forty miles, afforded poor opportunities for opening permanent missions. Still they needed religious services, and to these poor forsaken people Father Fox went. He established his quarters in Escanaba with Rev. Father Langner and from there made periodical excursions through the trackless woods in search of isolated inhabitants. For two years he visited the shores of Lake Michigan serving most humbly to the people who lived in those, to other missionaries, inaccessible places.

In 1878 Father Fox transferred his operations to the Menominee Ranges. The first church in Stephenson and Spalding were monuments to his zeal. In September of 1879, he went to Republic where he built up the church and house. Death cut off his activity on March 21, 1881. His remains are interred in the Catholic cemetery of that place.

REV. JOHN ČEBUL.

This most gifted priest was born in Velesovo (Michelstetten) Carniolia, Austria, on the 13th of October, 1832. He finished his classical and theological studies in Laibach, and was ordained priest November 3, 1855, by the Rt. Rev. Anton Aloys Wolf, Prince-Bishop of Lai-

bach. As seminarist he had become acquainted with Bishop Baraga who held out to him an invitation to come to the American mission, but the young man could not at the time make the decisive step. After his ordination he was sent as assistant to the parish of Poelland and lastly to that in Krainburg. Not being able to resist the pleadings of Bishop Baraga, he came to America, arriving at the



REV. JOHN ČEBUL.

Sault on the 27th anniversary of his birth, October 13, 1859, and was sent the following day to the Minnesota Mine, the present Rockland.

Father Čebul spent one year in Rockland and learned during that time English and French so well that he was able to preach in either of the two languages. This extraordinary achievement was greatly admired by Bishop Baraga and

was the reason that he appointed Čebul to the missions under his jurisdiction in Northern Wisconsin and Minnesota. In the Ontonagon Valley the Indian language was not required, but was necessary in those missions, and then who could learn it easier than the gifted young priest! In August, 1861, Bishop Baraga went to La Point accompanied by Father Čebul intending to leave him on the Island where the church was, but the inhabitants from Bayfield prevailed upon him

changes time has wrought. Nine years ago I also preached in this vicinity. It must have been about there where the bank building stands today. There stood at that time an Indian hut inhabited by a dying Indian whom I baptized and afterwards preached in the Otchipwe to the Indians present. Since then the cabin and the surrounding woods have disappeared, stately buildings stand now where then was impenetrable wilderness. One hears the whistle of the locomotive, the



THE FIRST CHURCH IN DULUTH, BUILT BY FATHER ČEBUL.

to allow the priest to reside on the mainland where the majority of his flock were. The house was built at once under the supervision of Mr. Henry M. Rice, and the year after, Father Čebul built the church which stands there to this day. In Superior there was a small church but Father Čebul enlarged it, and in Duluth he built a new one dedicating it to the Sacred Heart. In his *first* sermon in Duluth, on the 19th of December, 1869, he said in German: "What wonderful

harbinger of better days, and sees the telegraph reaching into the regions then traversed only by the Indian in search of game. Who would have thought that I would ever preach in German in this wilderness! And it is worth the notice that this is the first German sermon ever preached between St. Paul and Ontonagon, a distance of three hundred and forty miles."³⁵

³⁵ From a collection of sermons, speeches, lectures, etc. now in the diocesan Archiv. in Marquette.

For a period of ten years or more Father Čebul was the only priest at the head of the Lakes. His many scattered missions, and more frequently distant sick-calls, required him to make long distances afoot. Owing to this long journey he became an extraordinary walker, so that sixty to seventy miles a day caused him no hardship. He told us that at one time he went on snow shoes to St. Paul and from there to Milwaukee and back again to Bayfield. A snow-shoe-tramp seldom, if ever equaled!

through Wisconsin, therefore, he turned his steps to the Keshena reservation. Devoting the entire month of September to the visiting of different stations, he saw for himself the sad plight of the Catholic Indians and the true purpose of the proselytizers. On this tour of investigation he conferred forty one baptisms and after having confirmed his new friends in their faith, he promised them to return next year. He made his word good. Returning to the United States, he first made a hurried visit to his former mis-



INSIDE VIEW OF THE FIRST CHURCH IN DULUTH.

In the summer of 1872 Father Čebul decided to visit his native country. Many times he had heard from Indians and Whites of the forceful proselyting carried on by the government's officials in the reservations, but the unscrupulous intrigues charged against the agent and his subordinates in the Keshena reservation were of such a nature that he found them hard to believe. So vitally interested in the Indians, he determined to investigate the conditions for himself. On his way

missions on Lake Superior and unhesitatingly made his way to Keshena. During the year the unscrupulousness of the proselytizers trapping the Indians from their faith had redoubled its unworthy zeal. But then Father Čebul's fiery character showed itself at its best. Fearlessly he laid bare the shameful intriguing of the government's agent and the entire constellation of sub-officials, who appeared to be so many preachers, and with a telling effect. The Menominees clung

to their faith. The report of the agent for the year 1873 was: "The only purely religious work among the Menominees has been done by the Romanists, who now have a priest at Keshena." And Father Čebul's work during 1874 is best mirrored in the report of the same official who says: "The efforts of the Catholic priest among the Menominees have been remarkably successful. He, however, thwarted the attempts of the agent and employes to supplement his labors by holding temperance meetings at the Council House and the school house upon Sundays." Father Čebul understood what those "temperance meetings" were intended for, and the fact that the agent was dismissed on account of drunkenness, shows that his warning was timely. "Next to God," writes a missionary, "it is due to the vigilance and fiery zeal of Father Čebul that the efforts of bigoted proselytizers were baffled and the faith of the Menominees preserved."

While Father Čebul was fighting for the faith of his adopted children, he was much missed and his absence mourned among his former missions on Lake Superior. He received from them a memorial of their love and lonesomeness for him. "Mekatewikwenaié gaie nossinan John Čebul" they wrote, "We hope you will not have forgotten your children at Lac-Superior entirely. How anxiously did we desire to see you back again amongst us whom you have favored so many years with your paternal care and love and spiritual instructions! More than ever we feel now how much we have lost in you and we acknowledge with sorrow, that we have not sufficiently appreciated all the labors and troubles you had

with us. But have mercy on us and forgive us dear Father. We promise you to be in future good and grateful children. We entreat you with all our hearts to come back again to your old Mission, where you have labored with so great a blessing nearly all the time of your priestly life. This we hope and desire the more being left in a few days by our present priest, Rev. Father Pfaller, who is going to Bad River to stay there for good. We hope and pray to God that you will favor the subscribers with the fulfillment of their most fervent desires and wishes." This expression of attachment was signed by Father Pfaller, John B. Bono, François Belanger, Sr., Peter Richard, H. H. Picard, N. LaBonte, Nelson Boutin, Frank Boutin, J. Boutin, Patrick Hanley, Louis Bachand, George Höferle, Benoni Boutin, Thomas Stahl, John Stahl, Samuel Bennett, Narcisse Cadran, John Justice, George A. Stahl, Peter Steffes and P. Ley. The same in Ochipwe was first signed by Father Pfaller as François Naylor Wasségigig, Mekatewikwenaié, then, after the two chiefs, John Buffalo and Joseph Chigoge, follow one hundred and twenty seven names.

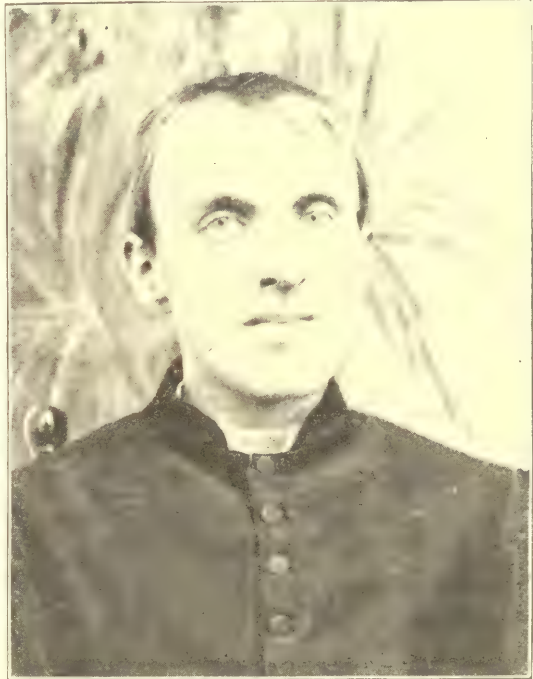
This decided Father Čebul to leave Keshena, and he would have returned to Lake Superior if his sight had not commenced to fail, and if he did not have the interest of the Menominees so close at heart. To remain in their vicinity he accepted the Marinette parish which had been without a priest for some time. With customary activity he finished at once the church begun years before by Father Pernin, and induced the Sisters of Notre Dame to open the parochial school. This pastorate so auspiciously begun,

might have lasted for many years to the great good of the Marinette Catholics, had it not been interrupted by the following incident.

The Catholic Temperance Society of Philadelphia planned a grand display and wrote for this purpose to Father Maschelein, who had succeeded Father Čebul in Keshena, that if he would bring a delegation of the Menominee Temperance Society to Philadelphia in order to take part in the festivities, all his expenses would be paid. Father Maschelein willingly entered upon the proposition, and when he spoke to the Indians they cheerfully consented, but when the project was referred to the Agent, he point-blank refused permission to the Indians to leave the reservation. Thinking that Father Čebul might be more successful, Father Maschelein enlisted his help, but to the great dismay of both, he fared no better. Keen of perception like an Indian, Father Čebul knew that his blunt refusal was made to even up some of the old score. However, he would not be daunted. To carry out the programme he went to Michigan, selected twenty five Chippewas who were not Reservation-Indians and started for Philadelphia. But the Keshena Agent was also on the alert. When Father Čebul arrived with his Indians in Chicago, he was arrested on the charge "of taking Indians to Philadelphia without federal permission." His fiery nature burst forth, vigorously protesting against his detention. At the trial he argued that the emperor of Japan had just as much right to arrest him as the Chicago authorities. He proved to them that he and his companions were citizens, and as such had the inviolable right to go where they pleased.

Set free he continued his journey to Philadelphia only to be again harassed by a bigoted anti-Catholic official from Shawano. Notwithstanding the obstructions Father Čebul carried his purpose to the end.

The trouble with his eyes caused Father Čebul much anxiety; all medical experts advised a change of climate, so that there



REV. ANTHONY ZAGAR DIED AT MARQUETTE, JAN. 9, 1901.

was little doubt but a milder climate would free him from the evil contracted in smoky Indian huts and the severe northern winters. Following this advice, he went to Europe and from there to India, where he engaged in missionary work but returned to France in 1878 and took a country parish in the diocese of Versailles. His urbanity gained the hearts of his French parishioners who never

failed to admire the practicability of an American missionary. During his four years' stay in France he made as many friends in the neighboring city of Paris as in his own parish. Even after his return to Michigan, in August 1882, he kept up a lively correspondence with them, and not seldom they entreated him to return to their midst, but true to his missionary career he preferred American missionary life to French parish work.

From France Father Čebul came directly to the diocese in which he had at first enlisted. Bishop Vertin received him most kindly and from that time Father Čebul labored in the following missions: St. Ignace from December 9, 1882 to June 17, 1885; Calumet from July 1885 to September 20, 1886; Manistique from October 1886 to November 1887; Ironwood from November 22, 1887 to July 15, 1888; Ontonagon from August 1888 to October 1889; Iron River from November 8, 1889 to November 23, 1890; Norway from November 24, 1890 to April 29, 1891; St. Ignace 2nd term from September 24, 1891 to January 10, 1893; Newberry from November 1, 1893 to May 10, 1896, and lastly in Garden Bay, where his eventful life came to a close on August 3, 1898. His remains were buried in St. Ignace which he loved above all other missions and where he was twice pastor.

Father Čebul, like all other Indian missionaries, was, as the above dates show, of a roving disposition. Since he had left Bayfield he found no resting place. But wherever he was, his personality and his attainments gained him a host of friends. He was a good musician and loved to sing to his own accompaniment on piano or

organ; he excelled in telling stories from the life among savages and other experiences in life. He was a good speaker and among his writings there are sketches of lectures which he delivered before a club in Paris. As linguist he was unsurpassed in the diocese; he spoke English, French, German, several Indian dialects, five slavic languages, Arabian, and two classic languages, Latin and Greek. In



REV. HONORATUS BOURION.

the latter he was so proficient that he wrote iambic verses in it. With how many more languages he was *acquainted* would be even hard to guess. In one word, his talents were so phenomenally abundant that compared even with the magnitude of his achievement in life, they were only squandered—not maliciously, he hardly ever realized that he had

them, for he was as simple as a child and had no ambitions for ecclesiastical preferences, but he did jocosely pride himself on the fact that he was elected justice of the peace in one of his small missions on Lake Superior.

May his memory be blest! We close his biographical sketch with a composition of his own. He had it printed and used to give or distribute it among the children.

THE CROSS

If e'er my dear,
 Thou be distressed,
 With grief and fear
 Thy mind be press'd
 Through bitterness thy heart be torn;
 If wretchedness or hopes forlorn
 Should fill thy soul with tribulation,
 Behold the blessed Tree of consolation.
 Behold the Sign
 Of th' happy tree
 Where the Divine
 Expired for thee;
 To save the mind
 From desolation;
 To save mankind
 From its damnation.
 Oh Cross! Oh! Ensign of Salvation!
 Oh! sweet'n my soul in tribulation;
 To thee I'll fly in ev'ry grief,
 In these I'll seek and find relief.
 Thou tell'st me all my Savior did for me,
 When suff'ring utmost pangs He died on thee,
 Oh, Cross! Oh wonderful! Oh happy tree!

REV. HONORATUS BOURION.

The subject of this sketch was born in the diocese of St. Die, France, June 1, 1840. He finished his course of philosophy and part of that of theology in Paris. His uncle Rev. Sebastian Duroc, who was pastor at Waverille, diocese of Verdum, department de la Meuse, made the acquaintance of Bishop Baraga in 1853 and through his invitation came to America in 1856. Four years later his nephew followed him. Being accepted as student of the diocese, he was sent for one year to the Cincinnati Seminary for the purpose

of learning the language of the country as well as for finishing theology. On account of scarcity of priests Honoratus was ordained, with apostolic dispensation, at the age of twenty one, on December 1, 1861.

Retained at the Cathedral at the Sault, Father Bourion did parish work until May 1, 1862. At his own request he was sent to Negaunee to establish a new parish which he carried out very well. In 1868 he commenced the building of the new St. Paul's church, and a year later that of St. John's in Ishpeming. This undertaking involved him in considerable indebtedness and at the attempt of clearing it, his health broke down and on March 18, 1871, Bishop Mrak gave him permission temporarily to leave the diocese. He went to Central City, Colorado, where his uncle held a parish, and after the return of the latter to France in 1873, succeeded him in his charge. In 1877 he removed to Bellefontaine, Ohio.

The Third Plenary Council laid down certain laws about the incardination of priests. Not to lose the prestige in his diocese by limitation of time Father Bourion returned to Marquette and was given the St. John's parish at Ishpeming. He remained there from February 17, 1889, till August 1890 when he was transferred to Iron Mountain. Losing his church by fire he commenced building a new one but was removed to Menominee, in June 1893, before he could finish it.

In Menominee ran the last chapter of Father Bourion's life. His labors were mixed up with a good deal of sickness, from which he seemed to rally in the summer of 1890. On October 28th he attended in St. Paul, Minn., the consecra-

tion of Father Starika, one of his former assistants in Negaunee, as bishop of Lead; on his way home he contracted pneumonia and died in the morning of All Saints, 1902. His remains were buried in the public cemetery aside of those of his brother, the Rev. Alcide N. Bourion, a priest of the archdiocese of Cincinnati.

phalia, October 3, 1829. After a collegiate course in his native country he came to America at a period when educational institutions were few and far apart, particularly were seminaries a great scarcity. To obviate this want the bishops of the country helped themselves as best they might. Bishop Baraga, in this instance,



REV. GERHARD TERHORST WITH A BAND OF HIS ORPHANS.

who died in Menominee on the 2nd of December 1896.

Father Bourion was as able as he was ambitious. For years he was a dean and besides held the offices of consultor and procurator fiscalis.—May he rest in peace!

REV. GERHARD TERHORST.

Details of this venerable priest's life are meagre. He was born in Munster, West-

sent his young man to Grand Traverse, that he might there, under Father Mrak, complete his theology. One who knows the exactness of the late Bishop Mrak, knows at once that punctuality must have been the great virtue during the three years young Terhorst spent at Grand Traverse.

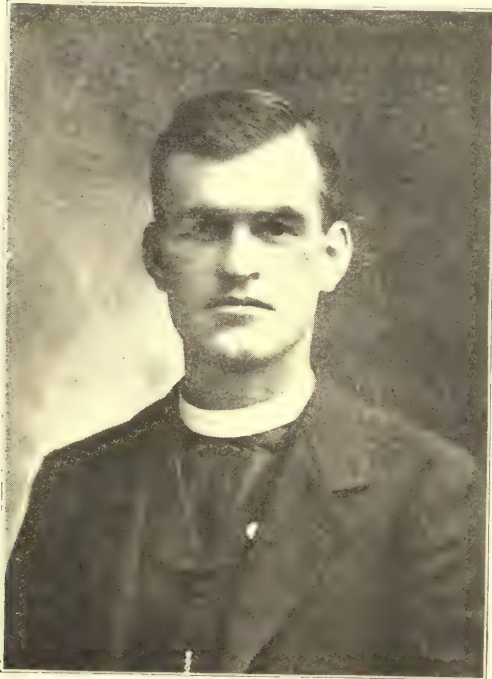
The unexpected withdrawal of the

Jesuits from the Sault in July 1860 left also the small parochial school without a teacher. Momentarily the situation embarrassed the Bishop. Not being able to find immediately a teacher he called Mr. Terhorst to the Sault, placing him in charge of the school. The work was very distasteful to young Terhorst, but fortunately he was relieved from the odious

schoolmaster proved so intolerable that the Bishop could not permit him to serve out his term, and much to the dislike of Father Terhorst, he was again asked to take the school. He taught from March till May being then succeeded by Mr. James Sweeney, another candidate for Holy Orders.

For the services so faithfully rendered in need, Bishop Baraga recompensed Father Terhorst by appointing him to his own dear L'Anse. That was a great promotion in the estimation of the Bishop, for he thought a great deal of that mission. Father Terhorst's first entry at L'Anse is on May 30, 1861.

By L'Anse of those days is always understood the Mission, or Assinins as it is called now-a-days. At that time there was at the Mission only the old church with a couple of rooms in the rear, and an Indian school in charge of a teacher, who was as incompetent as his colleague at the Sault. Being next to impossible to obtain a good lay teacher, Father Terhorst began to entertain a speculative idea of introducing Sisters, but his great poverty almost forbade him to think of it. So he tolerated the condition of things for several years before he communicated his inmost desires to the Bishop, who, equally aware of the prevailing impecuniosity at the mission, forbade him to talk on the subject to the Indians. But they had been already advised of what the Sisters would do for them. They decided to present their petition to the Bishop in a body the first time he came to L'Anse. But he did not come for a long time. Knowing his tender love for them they, therefore, addressed themselves to him in the following letter, dated September 3, 1865: "Our dear Father:



REV. WILLIAM SHEA, BORN AT BAY FURNACE, MARQUETTE CO. JANUARY 10, 1871. ORDAINED BY BISHOP VERTIN MAY 12, 1898. DIED AT ONTONAGON, MAY 28, 1902. BURIED IN MARQUETTE.

task, after two months, by the arrival of a new teacher and he commenced to prepare himself for ordination which took place on December 23, 1860. The first holy Mass he celebrated on Christmas, and then became assistant at the Cathedral.

In the spring the incompetency of the

we join ourselves as Bröthers to address to you a few lines. If you will have the goodness to come and give us a visit, we would be very glad and pleased to see you. We think sometimes you have forgotten us. And don't fail to come. We have a few words to address you and we know you shall give us a blessing and satisfaction."¹ This letter was written in English by Mr. P. Crebassa and signed by seven others. In reply Bisrop Baraga sent it to Father Terhorst and wrote on the reverse side, under date of October 1, 1865: "Rev. Father Terhorst: I just now received this letter; it has been nearly a month in coming to me, and God knows how long this my answer will be on the way, before it reaches you. Please tell my dear children at L'Anse, that it is too late now for me to go to L'Anse, but next summer I will certainly go there, if I live.

"I know what you and the Indians want me to do for you; to drive Mr. * * * * away. I have pity on him: don't deprive him and his family of their support; and you may give up the idea of having Sisters at your poor place.

Your sincere friend in J. C.,

BISHOP BARAGA."

Even this did not discourage Father Terhorst. The following summer, the St. Joseph's Sisters came to Hancock to see about the prospect of opening a school there. Father Terhorst did not miss the opportunity and met them at Hancock. In return they paid him a visit at L'Anse and although seeing the great want of almost any comforts they consented to accept the mission and be contented with whatever kind Providence placed in their way. Shortly after, Father

¹Letter, dioces. Arch. Marquette.

Terhorst met the Bishop in Hancock and told him of the sacrificing willingness of the Sisters. Touched by this spirit of self-sacrifice he no longer with-held his permission, but taking his silver watch from his pocket he handed it to the priest saying; "Take this, sell it, more I cannot give." Father Terhorst accepted the gift with great emotion and reluctance, but pressed for money to pay for the transportation of the Sisters' baggage disposed of it to one of the priests present. Thus came the Sisters to the Mission.



REV. RENATUS BECKER, DIED AT CHILTON, WIS.
June 5, 1906.

Elated over his success Father Terhorst hastened to make the Sisters as comfortable as he could. Immediately he commenced the erection of the convent, that front part facing the Lake. In 1877 it was extended to the rear. In 1873 he built the present stone church, and then

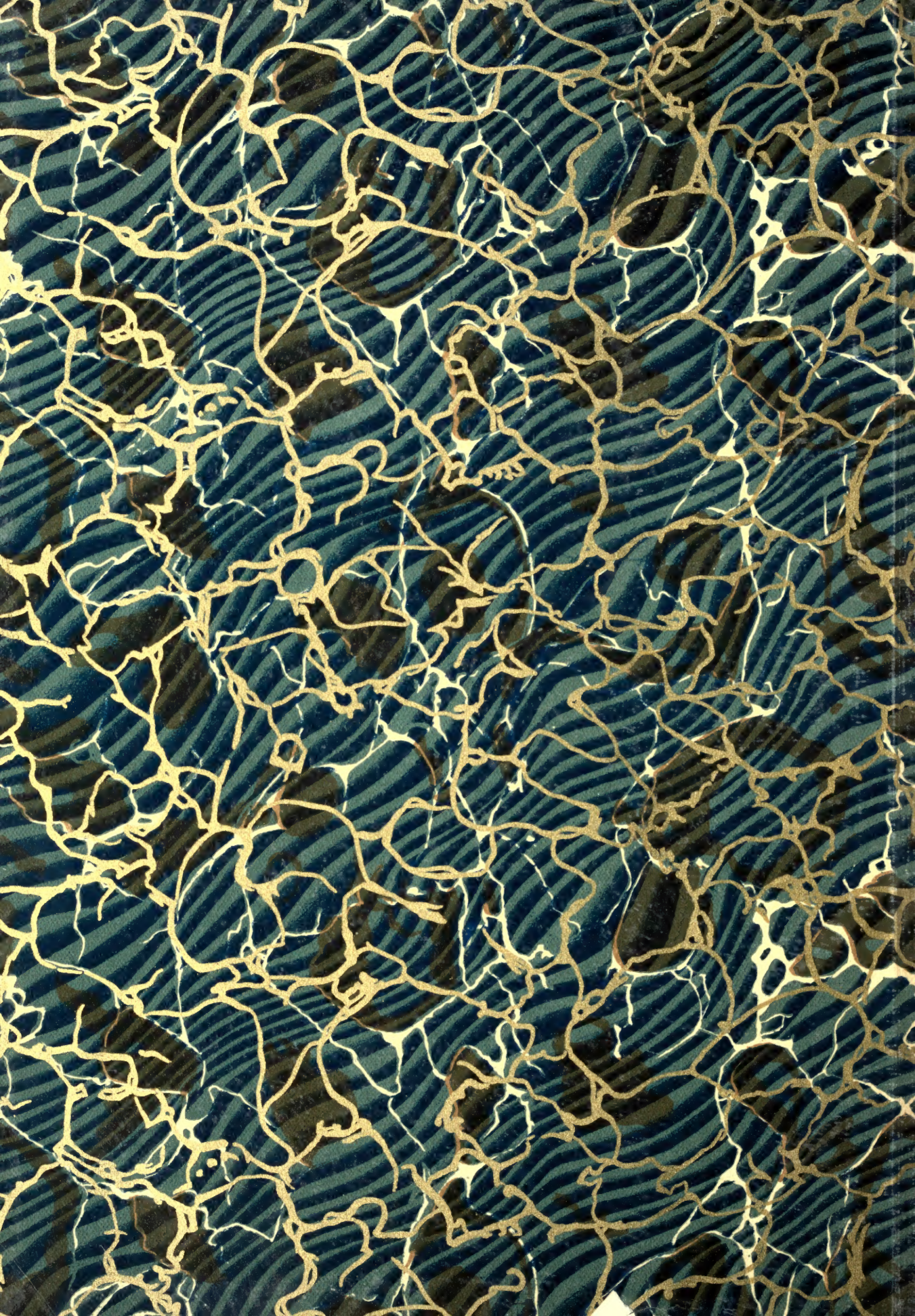
tore down the old one. With the stone piled up from the clearing of the land he built a house for himself and in 1881 the boys' orphanage. God evidently blessed the undertaking as all this was accomplished without incurring a debt.

Until 1872 the Mission church was the only one on the Keewenaw Bay; the people from both shores attended Mass there. To make it more convenient for the people of the east shore Father Terhorst erected a small frame church at what is known today as L'Anse. In 1886 he built a church at Baraga and relinquished the charge of that in L'Anse. From that time on he said Mass on Sundays and festivals in Baraga and at the Mission. Thus he

labored in his unassuming way to the end of his day, October 4, 1901.

We do not know of another priest in this diocese who worked so long in one place as Father Terhorst did. Forty years of his life have ebbed away among people, White and Indian, whose gratitude or recompense he never sought. He worked for the greater glory of God and for the betterment of his fellow-men. How many orphans he housed, fed and clothed, how many tears he dried, God only knows. There, in the time-honored cemetery, among the chiefs of old, he took his place, his grave marked only by a wooden cross, just as he wished it.





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